Holy MEDITATIONS vpon the LORDS PRAYER, the BELEIFE, and Ten COMMAVNDEMENTS.

¶ With many Holy and Comfortable PRAYERS, for sundry purposes.

By *Iohn Bradford*: Martyr.

Lately Corrected after an antient Copie.

Psalm, 55. 17.
Euening & morning, & at noone will I pray and he will heare me.

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BRITISH MUSEUM

TO THE MOST KINDE NVRSE AND MERCIFVLL PATRONESSE OF learning and pietie, the euer worthyly-renowned company of Merchant Taylors in London.

WILLIAM HAINE

Heartily deuoteth, and religiously consecrateth these holy Meditations of Iohn Bradford Martyr: which he some few yeares last past at his best leasure from his publicke function of teaching, corrected, and amended, to ease all that are wearie and laden, that learning of Christ to be meeke and lowly in heart, they may find rest vnto their soules.

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To the Reader.

HERE *hast thou gentle Reader, such godly Meditations, prayers and other exercises of that worthy witnes of God,* Iohn Bradford, *as God by his singular prouidence hath hitherto preserued: and now at length for thy comfort and commoditie brought to light. Daily and hourely was this his exercise to talke with God, by faithfull and hearty Meditations and prayer, with power piercing the heauens: and many such godly exercises did hee leaue behinde*

him, which either time hath consumed, or else such as keepe them in store to their own priuate vse, doe little consider what benefit they with-hold from the Church of God; which if they shall yet brotherly communicate, there shall not lacke good will and deligence to set them abroad.

In the meane season, let us with thankefulnes receiue, read and practise these, as meanes to quicken our spirits, to stir vp our dull hearts to a more feruent inuocation of Gods holy name: which how farre it is from that it should bee in vs, and what need wee haue thereof, if our dead senses cannot feele, here may we see and perceiue. Here may we learne to flie vnto God by prayer, that wee run not on still with this

vnthankefull

vnthankefull world, into forgetfulnes of his great benefits powred vpon vs, especially for the libertie of his Gospell, which wee so vnthankefully receiue, so vngodlye neglect, and so wickedly abuse. God grant his good spirit to worke in vs this good worke, to looke about vs in time, to consider our state past and present, as indeed wee haue great cause to doe. And so with prayer flie vnto God, to preuent the plagues that are at hand, least with double woe, we finde the latter end worse than the beginning.

FINIS.

23 MA 59

Instructions to be observed concerning prayer.

There be nine thinges that perteine to the knowledge of true prayer.

1 TO know what prayer is.
2 How many sorts of prayers there be.
3 The necessitie of Prayer.
4 To whome we ought to pray.
5 By whome we must pray.
6 Where to pray.
7 What to pray.
8 The excellency of prayer.
9 What wee must doe that our prayers may be heard.

1

What prayer is.

PRayer is a simple, vnfained humble and ardent opening of the heart before God, wherein we either aske thinges needfull, or giue thankes for benefites receiued. Paul in the first to Timothy 2. Chapter, calleth it by foure sundrie names in one sentence, to witte: Prayer, Supplication, Intercession and Thankes-giuing: in Latin, Deprecatio, obsecratio, intercessio, & gratiarum actio. Whereof the first is for the auoiding and preuenting of euill: the second is an earnest and feruent calling vpon God for any thing: the third is an intercession for other: the fourth is a praysing of God for things receiued.

2

There bee two manner of waies how wee should pray.

FIrst publikely, and that is called Common-Prayer, where the people are assem-

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bled together: pray all with one heart and mind. And priuatly, as when men pray alone, and that is called Priuate Prayer: and how both these two are allowed before God, the Scripture beareth testimonie by the example of all the holy men and women before and after Christ.

3

The necessity of prayer.

THere be foure thinges that prouoke vs to pray: First, the commandement of God: secondly, sin in vs, which driueth vs of necessitie to God for succor, life and mercy: Thirdly, our weake nature (being vnable to doe any good) requireth Prayer to strengthen it, euen as a house requireth principall pillars for the vpholding of it: Fourthly, the subtilty of the enemie (who priuily lurketh in the inward parts waiting to ouerthrow vs, euen in those things which we thinke to be best done) stirreth vs vehemently thereunto.

4 To

4

To whom wee ought to pray.

THree things doe necessarily pertaine to him that must be prayed vnto. First, that hee haue such eares as may heare all the world at once: Secondly, that he is in all places at once: Thirdly, that hee hath such power, that he is able to helpe: and such mercie, that he will deliuer: that is, none but God.

5

By whome wee should pray.

CHrist only is the way, by whom we haue free accesse vnto the Father, and from whom our prayers are accepted (our infirmities notwithstanding) without whome all our prayers are abhominable.

6

Where to pray.

AS touching the place where we should pray, seing all places are

are one, there is none forbidden: onely the common prayer must be made in what place soeuer the congregation of Christ doth assemble.

7

What to pray.

WHat to pray, lyeth in the necessitie of euerie man, and for as much as we need both spirituall and corporall things: we may boldly aske them both. For as to aske spirituall gifts is profitable & commaunded: so to aske corporall, is necessarie and allowed.

8

Of the excellencie of prayer.

THe worthines of prayer consisteth in two things: in the dignitie of the commander, who is God the fountaine of all goodnesse, who also commandeth onely good things: and in the effect that followeth it, which is the

the obtaining of whatsoeuer wee desire faithfully, according to the will of God.

9.

What to doe that we may be heard.

FIrst we must put off our own righteousnesse, pride, and estimation of our selues, and put on Christ with his righteousnesse: Secondly, an earnest faith and feruent loue, with the laying aside of all rancor, malice and enuie, is required: Finally true repentance knitteth vp the knot: for in it are contained all the vertues before named.

Iohn Bradford.

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A Meditation vpon the Lords prayer.

Our Father.

Thou good Lord which madest Heauen & earth, the Sea, and all that is therein, together with thy dearely beloued Sonne Iesus Christ, and with thy holy spirit: thou the same God which openedst thy selfe to Adam by thy promise: thou the God of Abraham, Isaac and Iacob, thou which broughtest the people of Israel foorth of

of Egypt with a mighty hand, and a stretched out power: thou which gauest thy law vpon Mount Sinai: thou which spakest by thy Prophets, and last of all in these latter daies by thy dearely beloued Sonne Iesus Christ, whom thou wouldest should be made a second Adam, that as by the first we are Children of wrath, carnall, and full of concupiscence, so by him wee might be made children of grace, and spirituall, by communicating with him, the quality, merits, vertues, and grace of his flesh, through the operation of his holy spirit, as he communicated with vs the substance of our flesh, in the wombe of the Virgin Mary, by the operation of the same holy spirit, being that blessed seede, which was promised to Adam, Abraham, Isaac, Iacob, and Dauid, which should bruse the serpents head, which should bring the blessing on all nations, which should raigne ouer thy house for euer, & mightily ouercome thine & our enemies,

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as in deed he did by his incarnation, natiuity, circumcision, exile, baptisme, fasting, temptation, doctrine, deeds, miracles, woorkings, agonies, bloody prayer, passion, death, resurection, and ascention, and yet he still doth by his mediation and intercession for vs, and at the length he will on all parts fully accomplish by his cõming to iudgement, which will be suddainly in the twinckling of an eye, in the blast of a Trumpet, and shout of an Archangel, when he shall be seene with thousands of saints, and innumerable thousands of Angels, all the whole world being on fire, and all the people that euer were, are, or shall be, then standing before his tribunall or Iudgement seat, to render an account of that they haue done in this body, be it good or bad: Thou (I say) this God which art holy, righteous, true, wise pure, chaste, mightie, mercifull, good, gracious, an hater of sin, & a reuenger of vnrighteousnes &c. wouldest that I which am borne

in

in sin, and conceiued in iniquitie, which by nature am a childe of wrath, (for my heart is so vnsercharably euill, that out of it springeth corrupt concupiscence, so that the inclination thereof is prone to euil, alwayes euen from my youth vp: and my vnderstanding and minde so darkened, that I cannot perceaue those things that be of God of my selfe and by all the wisedome which I receiue from Adam naturally, or otherwise attaine by labour or study before regeneration: I cannot thinke a good thought, much lesse wish it or consent vnto it, and least of all doe it) thou I say yet wouldest that I being such a one in whom dwelleth continual enmitie against thee: that I which am nothing but sinne, and one that doe euill alwaies before thee, should cal thee, and beleeue thee, the God and father of our Lord and Sauiour Iesus Christ, to be in very deede my Father: that is, thou wouldest I should be most assured, that thou of thine owne good will which thou hast

rest to mewards before I was, yea, before the world was, hast in Christ, chosen me to be thy childe, and through him art become my most louing father, from whom I shold looke for all good things, and be most certainely perswaded, that looke how much thou art more than man, so much thy loue and fatherly prouidence towards mee, passeth the loue and prouidence of any father towards his childe, in louing me, caring how to helpe me, prouiding for me, nurturing me, & helping me in all my needs. So certain thou wouldest haue me to be of this minde, that to doubt of it doth most displease thee and dishonour thee, as though either thou wert not true, or not able to do these things, or else becamest not my father in respect of thine owne goodnesse in Christ onely, but also in respect of my worthinesse and deserts.

And that I should not waner or doubt of this, that thou art my deare Father, and I thy child for euer through Iesus Christ: it is required

required in the first Commaun-dement, which saith: I am the Lord thy God, thou shalt haue none other Gods but me.

Againe, thy Sonne doth heere command me to call vpon thee by the name of father. Moreouer in the first Article of my Belefe, I professe the same, in saying: I believe in God the father Almighty. Besides this, there are many other things to confirme mee herein, as the creation and gouernement of the world generally, and of euerie creature particularly, for all is made and kept for man, and so for mee, to serue me for my commoditie, necessitie, and admonition. Againe, the creation of me, in that thou hast made mee after thy Image, hauing a reasonable soule, body, shape, &c. Where thou mightest haue made me a Toade, a Serpent, a Swine, deformed, frantick, &c. Moreouer, thy wonderfull conseruation, nourishing and keeping of me hitherto in my infancy, child-hood, youth, &c. All these (I say) should confirme my

my faith of thy fatherly loue.

But of all things, the opening of thy selfe by the word and promise of grace made after mans fal: First to Adam, then to Abraham, Isaac, Iacob, and so to other, being published by the Prophets from time to time, and last of all accomplished by thy deare Son Iesus Christ, in whom thy promises are, yea and Amen: The opening of thy selfe thus (I say) in and by Christ, is the most chiefe and sure certificate that thou art my Father for his sake, and I thy deere childe, although of my selfe, I am most vnworthy. For thou according to thy promises, hast not spared thy deere Son Iesus Christ, but giuen him to the death of the Crosse for my sins. Thou wouldest hee should be made flesh of our flesh, and bloud of our bloud, in the wombe of the Virgin Mary, by the operation of thy holy spirit, that we by the working of the same spirit, through the merits of his flesh and bloud, might be made flesh of his flesh, and bloud

of

of his blood: that is, as he hath the substance of our flesh and blood, euen so wee might haue, and for euer inioy in him and through him, the qualities, vertues and gifres of righteousnes, holines, innocency, immortalitie & glorie, wherewith he hath indued our nature in his owne person for vs all: that as now in faith & hope we haue the same, so in his comming, wee might fully enioy them in verie deed: for then shall our bodies (now vile) be like to his glorious body.

Herein appeareth thy loue, not that we loued thee, but that thou louedst vs, and hast giuen thy Sonne for vs.

Herein dost thou commend vnto vs thy loue, that when we were yet sinners, Christ thy deare Son dyed for vs, so that nothing should separate vs from thy loue in Christ Iesus, neither affliction, anguish, persecution, famine, neither life nor death. For if when wee were enemies, wee were reconciled vnto thee by the death of thy Sonne, much more

wee

wee being reconciled, shall be saued by his life.

And that I should not doubt heereof, but certainely bee perswaded all this to pertain to me: where I might haue beene borne of Turkes and Infidels, loe thou wouldest I should be borne of Christian Parents, brought into thy Church by Baptisme, which is a Sacrament of adoption, and requireth faith as well of remission of my sins, as of sanctification and holinesse, to be wrought of thee in mee, by thy grace and holy spirit.

Where I might haue beene borne in an ignorant time and Region, thou wouldest I should be borne in this time and Region, wherein is more knowledge reuealed, then euer was here, or in many places is.

Where I might haue beene of a corrupt iudgement, and entangled with many errors, loe thou of thy goodnesse, as thou hast reformed my iudgement, so doest thou keepe it, and now for the same iudgements sake, doest

vouchsafe, somewhat by the Crosse to trie me. By all which things I shold confirme my faith of this, that thou alwaies hast beene, art, and wilt bee for euer, my deare Father.

In respect whereof, as I should bee certaine of saluation, and of the inheritance of heauen for euer: so should I be thankfull, cast my whole care on thee, trust on thee, and call on thee, with comfort and certaine hope for all things that I want.

For in that thou hast giuen to me this benefit to be thy childe, vndeserued, and vndesired on my behalfe, simply and onely in respect of thine owne goodnes and grace in Christ; least at anytime I should doubt of it, how should I but hope certainly that nothing profitable to me can be denyed, in that thy power is infinite? for as thy good will is declared in adopting me, so nothing can be finally wanting in me, which may make for my weale: (for then should not thy power be Almightie) in that thy will is so bountifully already

ready declared: whereas my beleefe requireth, that I should beleue in thee the father Almighty.

In consideration whereof, I should in all thinges behaue my selfe as a childe, reioyce in thee, praise thee, trust in thee, feare thee, serue thee, loue thee, call vpon thee, &c.

But alas, how heauy hearted am I? How vnthankfull am I? how full of vnbeliefe and doubting of this thy rich mercy? How little doe I loue thee, feare thee, call vpon thee? &c.

Oh be mercifull vnto me, forgiue mee, good Father for thine owne sake, and grant me the spirit of thy children, to reueale thy selfe vnto mee, and Iesus Christ thy deare Sonne our Lord, by whom we are made thy children, that I may truly know thee, heartily loue thee, faithfully hang vpon thee in all my needs: with good hope call vpon thee, render faithfully this honour to thee, that thou art my God and Father, and I thy deare childe through thy grace in Christ, and

so alwaies be indued with an assured hope of thy goodnes, and a faithfull obedient heart in all thinges to thy holy will.

At thy hands and from thee, as I must look for all things, so come I vnto thee, & pray thee to giue me these things which thy deare children haue, and thou requirest of me, that I might come and aske them of thee as now I doe, through Iesus Christ our Lord.

As by this word Father I am taught to glorie of thee, & in thee, and all that euer thou hast (for thou art wholy mine, my Lord, my God, my Father) so by this word Our I am taught to glory of all the good, that all & euerie of thy seruants that euer were, are, or shall bee, had, haue, or shal haue. For now I am taught to beleeue that thou hast called me into the cõmunion of thy Church and people whome heereby I perceiue thou hast commanded to be as carefull for me as for themselues, and in all their prayers to be as mindeful of me as

as of themselues.

Againe, as by this word Father I am taught to remember and render my duetie I owe to thee-wards, faith, loue, feare, obedience, &c. so by this word Our I am taught my dutie towards thy people, to be careful of them, and to take their sorrow, pouertie, affliction, &c. as mine own: and therfore to labour to helpe them in heart and hand after my vocation and abilitie, vtterly abhorring all pride, selfe-loue, arrogancie, and contempt of any.

By reason whereof I haue great cause to lament, and to reioyce. To lament, because I am so far from consideration, much, more from doing my duty to thy people, in thoughts, wordes or deeds. To reioyce, because I am called of thee, & placed in the blessed societie of thy saints, & made a member and citizen of the heauenly Ierusalem: And because thou hast giuen in commandement to all thy Church, to bee as carefull for mee, as for them-

themselues.

But alas, how far am I herefrom? As I am guilty of vnthankfulnes for this thy calling mee into the blessed communion of thy deare Son and Church, yea of thy selfe: so am I guiltie of selfe-loue, vnmercifulnesse, pride, arrogancy, forgetfulnes, and contempt of thy children: for else I could not but be otherwise affected, and otherwise labour then I doe.

Oh be mercifull vnto me, good father forgiue mee, and graunt for Christs sake, that as my tongue soundeth this word Our, so I may in heart feele the true ioy of thy blessed communion, and the true loue and compassion which thy children haue and feele towards their brethren: that I may reioyce in al trouble, in respect of that ioyfull communion: that I may denie my selfe to honor thy children vpon earth, and endeuour my selfe to do them good for thy sake, through Iesus Christ our Lord. I come onely to thee, to giue me that which I cannot,

cannot, nor must not elsewhere haue: and thou requirest it of mee, that therefore I should as thy childe, come and craue it to thy glorie.

Which art in heauen.

AS by these wordes Our Father I am taught to glorie and reioyce for the blessed communion which I am called to with thee, deare Father, with thy Christ, and with thy holy Church: so also am I heere taught by these wordes, Which art in heauen, to reioyce, in respect of the place and blessed ioyes whereunto at the length in thy good time I shall come. For now I may perceiue that as heauen is thy home, so is it mine also, being as I am thy child through Christ, although here for a time I am bodily on earth and in miserie.

Againe, by these words, Which art in heauen, I am admonished, not onely to discerne thee

themselues.

But alas, how far am I here-from? As I am guilty of vn-thankfulnes for this thy calling mee into the blessed communion of thy deare Son and Church, yea of thy selfe: so am I guiltie of selfe-loue, vnmercifulnesse, pride, arrogancy, forgetfulnes, and contempt of thy children: for else I could not but be otherwise affected, and otherwise labour then I doe.

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Againe, by these words, Which art in heauen, I am admonished, not onely to discerne thee

from earthly Fathers, & to know how that thou art Almightie, present in all places, and of most puritie, to confirme thereby my faith, to bee prouoked the more to feare thee, to reuerence thee, &c. But also I am admonished to iudge of thy fatherly loue, by heauenly benefits, and not by corporall, simply and alonely: for oftentimes the wicked prosper more in the world, and haue more worldly benefits then thy children. So that by this I see thou wouldst pull vp my minde from earth and earthly things, to heauen and heauenly things, & that I should see further by corporall benefites, thy heauenly prouidence for me. For if thou place me thus on earth, and thus blesse me as thou doest, and hitherto hast done from my youth vp, in that thou art nothing so carefull for my bodie as for my soule: howe should I but thinke much of thy prouidence? for it is thy home, where is such glorie as the eye hath not seen, &c. Of which things these corporall

rall benefits of thine giuen me on earth, should be (as it were) inductions: and the taking of them away, admonitions to bee more mindfull of permanent things, and lesse mindefull of transitorie things.

By reason heereof I haue great cause to lament, and to reioyce. To lament, because I am so earthly minded, so little desirous of my home, so vnthankfull for thy prouidence and fatherly protection heere on earth.

To reioyce, because of my home and the great glory therof: because thou doest so prouide for mee here, because thou doest so correct and chasten me, &c. But alas I am altogether a wretch, earthly and vnthankfull, not onely for these corporal benefits, health, riches, friends fame, wisdome, &c. for thy fatherly correction, sicknes, temptation, &c. but also for thy heauenly benefits, for Christ Iesus, for the promise of thy spirit, for thy Gospel, &c yea, euen for heauen it selfe and thy whole glorye, as the Israelites

were for the land of Canaan, and therefore neuer enioyed it, but perished in the wildernesse. I am proud in prosperitie and forget thee, waxing secure and carelesse, &c. I am impatient in the Crosse, and too much consider worldly discommodities.

Oh deare Father forgiue mee for thy Christs sake all mine vnthankfulnesse, loue of this world, contempt, and obliuion of thy heauenly benefits, and grant me thy holy Spirit to illuminate the eyes of my minde with the light and liuely knowledge of thy presence, power, wisedome and goodnesse in thy creatures, but specially in Christ Iesus thy Sonne, and so by the same Spirit inflame mine affections, that I may desire nothing in earth but thee, and to bee present with thee, that my conuersation may be in heauen continually, from whence graunt me still to looke for the Lord Iesus, to make this my vile body like vnto his owne glorious and immortal bodie, according to his owne power, by which

which he is able to do all things. As thou hast giuen me to be thy childe, so I pray thee, giue mee those thinges which be the properties of thy children, giuen from thee in thy good time.

Hallowed be thy name.

THy name is that whereby thou art knowne: for names serue to discerne and know one thing from another. Now, though thou art knowne by thy creatures, yet in this our corrupt state, they serue but to make vs excuseless. Therefore most properly, liuely, and comfortably, thou art knowne by thy holy word, and specially by thy promise of grace, and freely pardoning and receyuing vs into thy fauour for Christ Jesus sake, for the which goodnes in Christ thou art praysed and magnified, according to thy name, that is, so much as men know thee in Christ, they magnifie thee, and prayse thee, which heere thou

calleſt hallowing or ſanctifying. Not that thou art the more holy in reſpect of thy ſelf, but in reſpect of men, who the more they know thee, the more they cannot but ſanctifie thee: that is, they cannot but as in themſelues by true faith, loue, feare, and ſpirituall ſeruice honour thee: ſo alſo in their outwarde behauiour and wordes, they cannot but liue in ſuch ſort, as other ſeeing them, may, in and by their holineſſe and godly conuerſation, bee occaſioned, as to know thee, ſo to ſanctifie thy name accordingly: and therefore thou ſetteſt forth here vnto me, what is the chiefe and principall wiſh and deſire of thy Children and people: namely that thou in Chriſt mighteſt bee truely knowne and honoured, both of themſelues and of other, inwardly and outwardly: as by the contrary a man may eaſily perceiue, that the greateſt ſorow and griefe thy people haue, is ignorance of thee, falſe ſeruice or religion, and wicked conuerſation. Againſt the which they

pray

pray and labour diligently after their vocations, as they for the obtaining of the other, both to others and to themselues, doe take no small paine in prayer, studie, and godly exercise.

By reason hereof I see, that I am farre from this desire and lamentatiō which is in thy children. I see mine ignorance of the true knowledge of thee and thy name: for else it had not needed thee so by thy word to haue reuealed thy selfe. I see also mine own ignorance of the excellency of the same: for else wouldest thou not haue tolde me, that the sanctifying of thy name is the chiefest thing thou requirest of euery man.

Againe, I see my great want of holinesse: for else thou needest not to teach me to seeke & pray for that I want not.

Moreouer, I see my great peruersity, which would not seeke at thy hands for sanctification, although I see my need thereof. For else thou wouldest not haue commaunded me to pray for it, if

I

I seeing my want would haue prayed vnto thee for the same.

Last of all, I see thy wonderfull goodnesse, which wilt vndoubtedly giue vnto me sanctification and holinesse: for thou wouldest not that I should aske for that thing, that thou wilt not giue me.

So that I haue great cause to lament and reioyce. To lament, because I am so farre from this desire and lamentation which thy Children haue. Also because of my ignorance, pouertie, peruersitie, vnthankfulnesse, &c. but most of al, because thy holy name, worde, and religion is so blasphemed both in doctrine and in liuing, of many especially in this Realme.

To reioyce I haue great cause, for thy exceeding goodnesse and mercy, which wouldest so disclose thy selfe by thy workes, word, and Gospell: which wouldest open these thinges thus vnto me, and also giue vnto me and others, sanctificatiō in thy sight by faith, and in the sight of men by pure-

nesse

neſſe of life, and godly conuerſa=tion. But alas heartily doe I neither the one nor the other, that is, lament or reioyce, as thou father which ſearcheſt my hart, doſt right well know.

Oh be mercifull vnto me, and forgiue me, yea, giue me of thine owne pittie thy holy Spirit, to reueale and open to my mind effectually my miſerable poore ſtate & condition, my ignorance, peruerſitie, and my careleſneſſe for thy true honour and diſhonour, in ſuch ſort, that I may hartily lamēt theſe euils, & haue them pardoned & taken from me, through Jeſus Chriſt our Lord.

Againe, good father, giue me the ſame thy holy ſpirit, to reueale to me thy name, worde, and Goſpel, that I may liuely know thee, vnfaynedly loue thee, heartily obey thee, and aboue all things deſire and labour by all meanes lawfull, that all godlineſſe in doctrine and conuerſa=tion may be exerciſed both in me, and in all others, for whom thou wouldeſt I ſhould pray.

Here

Here thinke vpon the ſtate of Religion, and the life of the profeſſors of the Goſpel, that you may lament ſome, pray for ſome, and giue thankes for ſome.

Let thy Kingdome come.

THy Kingdome is in two ſortes to be conſidered: Vniuerſally and particularly. Vniuerſally, according to thy power, wherewith thou gouernest all things euery where, in Earth, Heauen, Hell, Diuells, Angels, Men, Beaſts, Foules, Fiſhes, and all other creatures, animate and inanimate, ſenſible and inſenſible.

Of this Kingdome ſpake Dauid when he ſaid: Thy Kingdome ruleth ouer all. Particularly, thy Kingdome is to be conſidered according to thy grace, wherewith thou raignest only in thy Church and elect people, ruling and gouerning all and euery member of thy Church to thy glory, & their eternall comfort. Not that out of

of this Church I exclude thy power, (for as therewith thou defendest thy people, so thou punishest thine enemies:) but because thy grace is specially considered, being (as it were) the very keeper that keepeth and guideth thy people.

The time will be when this kingdome of grace and power, now being as distinct, shall be united and made one kingdome of glory, which will bee when Christ shall giue vp his kingdome into thine hands, that is in the resurrection, when death the last enemy shall bee subdued, and thou shalt be all in all.

In the meane season, this kingdome of grace is miraculously & mightily propagated, enlarged, and gouerned by the true Ministrie of thy word and Sacraments, through the working of thy holy spirit. And this is the meane & way whereby, as thou didst first plant, so dost thou enlarge, amplifie, and preserue the same.

This kingdome of grace begun,

gun, continued, and enlarged by the true preaching of thy Gospel, and ministration of thy sacraments, is the thing which Christ teacheth heere thy children to pray for, that it might come: that is to say, that the Gospell might so mightily, purely, and plenteously bee preached (maugre the head of all thine enemies) that the number of thine elect might bee brought in, and so the Kingdome of thy glory might appeare. So that as I see thy children desire, pray, and labour that thy Gospell might be truly preached, heard, and loued in themselues and in others: so they lament the not preaching and refusing, the not louing and not beleeuing thy Gospell: yea they lament the lingring of the comming of thy Christ: for in his comming they know they shall bee like vnto him, and hauing this hope, they purifie themselues as he is pure. By reason hereof I see, first that I am farre from this desire and lamenting, which thy Children haue.

I see

I see my ignorance of thy kingdome and power euerie where of thy grace in thy Church onely, and of thy glorie, when all the enmies of thy grace shall be cast downe, and thy glorie and power shall embrace each other.

I see mine ignorance, how acceptable a seruice to thee is the true preaching, and the hearing of thy Gospell, for else thou haddest not needed to haue placed this petition next to the petition of the sanctifying of thy name.

Againe, I see here mine vnablenes to enter into thy Kingdome, and to attaine vnto it: for else what neede should I haue to pray for that to come from thee, which otherwise may be atchieued? Thirdly also I see my peruersitie & contempt of thy kingdome and grace. For although I see my want, yet I would not desire thy kingdome to come, if thou didst not commaund me to pray so; for if I wold haue praied for it, thou wouldest not haue commaunded me. Last of all, I see thy goodnesse, which wilt bring

bring thy Kingdome, and that as generally by sending forth ministers to preach truly: so particularly by regenerating me more and more, and by giuing me, as grace here, so glory elsewhere. For thou wouldest not I should pray for that which thou wilt deny. So that I haue great cause to lament and reioyce: To lament, because of my miserable estate and condition: because of my sinne, ignorance, rebellion, peruersnesse, sathans power, contempt of thy grace, Gospell and ministerie, here or elswhere. To reioyce, because of thy goodnesse and great mercie, which hast brought me into thy church, keepest mee in it, and wilt do so still. Also because of the Ministrie of thy worde and Sacraments, by which the holy Ghost is and will be effectuall: And finally, because of the great glorie, whereunto thou hast called me, and which now thou wilt giue vnto me, asking the same.

But alas, how vnthankfull I am and sorrowlesse, Lord thou knowest,

knowest, for my hart is not hid from thee, &c. Oh be mercifull vnto mee and forgiue me good Father, and graunt me the spirit of thy children, to reueale vnto me my ignorance of thy kingdome, my pouertie and peruersitie, that I may lament the same, and dayly labour for thy helpe, and thy holy spirit, to suppresse the kingdome of sinne in my selfe and in others.

Again, grant me that same thy holy spirit, to reueale to me thy kingdome of power, grace and glorie, to kindle mine affections, to regenerate me more and more to raigne in me as in a peece of thy kingdome, to giue to me a desire to pray, and to labour for thy kingdome, both to my selfe and others effectually, to thy glorie, and to assure my conscience of thy goodnes, that thou wilt giue me grace and glorie, &c.

Here call to minde the state of the Ministerie and Ministers, the light and life of Gospellers, the errours

rours and heresies which men be entangled withall &c.

Thy Will be done.

AS thy power is infinite, so is thy wisedome accordingly: whereby as wee may perceiue that nothing is or can bee done against thy power, or otherwise then by it: so is there not, nor cannot bee any thing done against, otherwise then by thine Omnipotent and secret will, which is alwayes, as thou art good, holie and iust, how far soeuer it seeme otherwise to our foolish reason and iudgement. And therefore here wee are taught to pray, that thy will may bee done here without sinne on mans behalfe, as it is on the Angels behalfe in Heauen.

Againe, for asmuch as thou art incomprehensible of thy selfe as well concerning thy power, as concerning thy wisedome: we may not according thereto search thee, but rather adore & worship

worship thy Maiestie, & tremble at thy iudgements & workes, and therefore pray allwayes, that we may be content with thy will, and be buxome & obedient thereunto.

And forasmuch as thou hast reuealed to vs so much of thy will in thy word written, as is necessarie for vs in this life to know, yea, as wee can attaine vnto, and a little further: wee ought to take all thinges done against the same, as sinne and transgression, although thou canst vse the same sinne to serue thy prouidence. Of the which prouidence we cannot, nor may not iudge, farther then thou hast and shalt open it vnto vs. So that this petition (Thy will be done) is not simply to bee vnderstood concerning thine omnipotent will vnreuealed, against the which nothing is or can bee done, but rather concerning thy will reuealed in thy lawe and Gospel, the which thou heere teachest mee, that wee should desire not onely to know it, but also

also to doe it: and that in such perfection and willingnesse as it is in heauen. The which thing I perceiue hereby, that thy children doe desire daily, in and for themselues and others, and doe lament the contrarie, in whomsoeuer it be: so that often their eyes gush out with riuers of teares, because men keepe not thy lawes.

By reason hereof I see that I am farre from the sighes and teares of thy people. I see mine ignorance of thy will, if thou hadst not opened the same by thine owne mouth. I see my ignorance, how acceptable a seruice obedience to thy will is, and therefore doest thou place this petition among the first and continuall desires of thy children.

Againe, I see my pouertie in godly obedience, which had need to bee taught to pray for it, thereby to signifie vnto me my want and vnabilitie to attaine vnto it, but by thy gift.

Thirdly, I see my disobedience: for else neuer wouldest thou

haue

haue commaunded me to haue prayed for the doing of thy will, if I seeing my want, would haue prayed so.

Last of all, I see thy goodnesse, which wilt giue to mee and others, to obey thy will: that is, to loue thee with all our hearts, to loue our neighbour as our selues, to die to our selues, to liue to thee, to take vp our crosse, and to follow thee, to beleeue, to repent, &c. for else thou wouldest neuer haue bidden vs to pray for a thing which wee should not looke for.

So that I haue great cause to lament and reioyce. To lament, because of my miserable state and condition, because of my sinne, ignorance, pouertie, and peruersitie: also because thy will is euery where, either not knowne, or contemned, and Sathans will, the will of the world, and of the flesh, readily obeyed.

To reioyce I haue great cause, for that thou hast opened thy selfe, and will vnto mankinde. for that also thou particularly

hast

hast taught mee these things, and because also thou wilt grant me grace to do the same. But alas, how vnthankfull I am, and how hard hearted, thou Lord doest know.

Oh be mercifull vnto me, and forgiue mee: I beseech thee gracious God, Graunt me thy holy Spirit, to reueale to mee my ignorance of thy will, my pouertie and peruersitie, that I may heartily bewaile it, &c. and by the helpe and working of the same spirit, may suppresse the will of the flesh. Againe, graunt me thy holy spirit to reueale to mee thy will declared in thy law and Gospel, that I may truly knowe the same: and inflame so my affection, that I may desire and loue the same in such sort, that it may bee my meate and drinke to doe thy will.

Here call to minde the ten commandements of God particularly, or generally, what therin he requireth, and pray for the same particularly

larly as you see your need, and that not onely for your selfe, but also for others.

Pray for patience to suffer what crosse soeuer God shall lay vpon you, and pray for them that be vnder the crosse, that they may bee patient: pray for spirituall wisdome in euery crosse, peculiar or publike, that you may see and loue Gods will.

Giue vs this day our dayly bread.

BY bread the food of the body, are vnderstood all things necessarie for this corporal life: as meat, drinke, health, successe in our vocation, &c.

By this word Giue, we should vnderstand, that not onely spirituall things, but also corporall benefites, are Gods free gifts, and come not for our worthinesse or trauell taken about the same, although our trauels be oftentimes meanes, by the which

God doth giue corporall things. By Dayly we vnderstand the contented mindes of thy children, with that which is sufficient for the present time, as hauing hope in thee, that they shall not want, but dayly shall receiue at thy hands plenty and enough of all thinges.

By this word Our are as well vnderstood publike benefits, as peace in the common weale, good Magistrates, good lawes, seasonable weather. &c. And also particular benefites, as bee Children, health, name, successe in the workes of our vocation, &c. And besides this, by it wee should see the care, euen for corporall thinges which thy Children haue for others, as well as for themselues.

So that here I may learne how farre I am from that I should be, and that I see thy children are come vnto. I see my ignorance also, how that, as spirituall things do come from thee, so doe temporall thinges: and as they come from thee, so are

are they conserued and kept of thee, and therefore thy children are thankfull, and looke for them as thy meere gifts, notwithstanding the meanes which they vse if they haue them: howbeit they vse them but as meanes, for except thou worke therewith, all is in vaine.

Againe, heere I am taught to bee content with that which is sufficient for the present time, as thy Children bee, which haue the shortnesse of this life alwayes before their eyes: and therefore they aske but for daily sustenance, knowing this life to be compared to a day, yea a watch, a sound, a shadowe, &c.

Moreouer I may learne to see the compassion and brotherly care which thy Children haue one for another.

Last of all, heere I may see thy goodnesse, which as thou wilt giue me all things necessarie for this life, (or else thou wouldest not bid me aske, &c. (so thou commaundest all men to pray and care for me, and that

bodily: much more then if they be able, they are commaunded to helpe me both in body and soule.

By reason whereof I haue great cause to lament and reioyce. To lament, because I am not so affected as thy children be: because of my ignorance, my ingratitude, my peruersitie and contempt of thy goodnesse, and of the necessities of thy people, which (alas) be in great misery, some in exile, some in prison, some in pouertie, sickenes, &c.

To reioyce I haue great cause, because of thy goodnes in teaching me these things, in commaunding me to aske whatsoeuer I want, in giuing me so many things vnasked, in keeping the benefits giuen mee, in commaunding men to care for mee, to pray for me, to helpe me. &c.

But alas, how farre I am either from true lamenting or reioycing, Lord thou knowest. Oh be mercifull vnto me, and help mee, forgiue me and graunt me thy holy spirit to reueale to mee my needs, ignorance, great ingratitude,

gratitude, and contempt of thy mercies and thy people, and that in such sorte, that I may heartily lament and bewaile my miserie, & through thy goodnes be altered with thy people to mourne for the miseries of thy Children, as for mine owne.

Againe, reueale to me thy goodnesse (deare Father) euen in corporall things, that I may see thy mercy, thy presence, power, wil dome, and righteousnes, in euerie creature, and corporall benefits, and that in such sorte, that I may bee throughly affected, truely to reuerence, feare, loue, and obey thee, and to hang vpon thee, to be thankefull to thee, and in all my neede to come vnto thee, not onely when I haue ordinarie meanes by the which thou commonly worckest, but also when I haue none: yea, when all meanes and helps are cleane against me.

Here remember the state of your children, and family, also your Parents, neighbors, kinsfolkes, also

your friends, country and magistrates, &c. as you shall haue time thereto, and by Gods good spirit shall bee prouoked.

Forgiue vs our debts, as wee forgiue them that are debters vnto vs.

BY our Debts wee vnderstand, not only the things wee haue done, but the omission and leauing vndone of the good things we ought to doe.

By Our, we vnderstand not onely the particular sinnes of one, but also generally the sinnes of all & euery one of thy church.

By Forgiuenes, we vnderstand free pardon & remission of sinnes, by the merits and deserts of thy deare sonne Iesus Christ, who gaue himselfe a ransome for vs.

By our forgiuing of other men offences to vs-ward, we vnderstand thy good will, not onely that it pleaseth thee that wee should liue in loue and amitie: but also that thou wouldest haue

vs

vs to be certaine of thy pardoning vs of our ſins: For as certaine as we are that we pardon them that offend vs, ſo certaine ſhould we be that thou doſt pardon vs: whereof the forgiuing our treſpaſſes is as it were a Sacrament vnto vs.

So that by this petition I am taught to ſee that thy children, although by imputation they be pure from ſin, yet they acknowledge ſinne to be and remaine in them, & therefore doe they pray for the remiſſion and forgiuenes of the ſame.

Againe, I am taught hereby, to ſee how thy children doe conſider and take to heart, not onely the euills they doe, but alſo the good they leaue vndone, & therefore they pray thee heartily for pardon.

Moreouer I am heere taught to ſee that thy children are carefull for other men and for their treſpaſſes, and therefore pray they might be pardoned in ſaying our ſinnes, and not my ſinnes.

Beſides this, I am taught

heere to see how thy children not only forgiue all that offend them, but also pray for the pardoning of the offences of their enemies, and such as offend them. So far are they from malicioulnes, pride, reuengement, &c. Last of all, I am taught to see how mercifull thou art, which wilt haue me to aske pardon, whereof thou wouldest that we should in no poynt doubt, but bee most assured, that for Christs take thou hearest vs, & that not onely for our selues, but also for many others: for thou dost not commaund vs to aske for any thing thou wilt not giue vs.

By reason whereof I haue great cause to lament, & reioyce: To lament, because of my miserable estate, which am so farre from these affections that are in thy children: which am so ignorant and careleſſe of sinne, not onely in leauing good vndone, but also in doing euill, and that daily, in thought, word, & deed, &c. I prake not of my careleſneſſe for other folkes sinnes, as of my parents,

parents, children, family, magistrates, &c. neither of the sins of them to whome I haue giuen occasion to sinne.

To reioyce I haue great cause, because of thy mercy, in opening to me these things, in commanding me to pray for pardon, in promising me pardon, & in commanding others to pray for me. And surely I ought to be perswaded of thy mercy, though my sinnes be innumerable: For I see not onely in this, but in euery petition, how that euery one of the Church prayeth for me, yea Christ thy Sonne, who sitteth on thy right hand, prayeth for me. &c.

Oh deare father be mercifull vnto me, and forgiue me all my sinnes, and of thy goodnes giue me thy holy spirit to open mine eyes, that I may see sinne, the better to know it, the more truly to hate it, and most earnestly to striue against it, and that effectually, both in my selfe & others.

Againe, graunt mee the same thy holy spirit, to reueale vnto

me the remedy of sinne by Christ onely, and to worke in me faith to imbrace the same by Christ, and thy mercies in him, that I may hencefoorth be indued with thy holy spirit, to begin to obey thy good will more & more, and to increase in the same for euer.

Heere call to minde the speciall sinnes you haue committed heeretofore: Remember if you haue occasioned any to sinne, to pray for them by name. Remember that Gods law should be so deare vnto vs, that the breaking thereof in others, should be an occasion to make vs to lament with teares. &c.

Lead vs not into temptation.

BEcause of our continuall and great infirmities: because of the great diligēce & subtilties of our enemies: and because thou art wont to punish sin with sin: (which of all punishments is the greatest, and most to be feared)

In

In this petition thou wouldeſt haue thy children to haue the ſame in remembrance, and for a remedy hereof thou haſt appoynted prayer, ſo that the onely cauſe why any are ouercome & led into temptation, is for that they forget what they deſire in the petition going before this, which ſhould neuer be out of their memory, to prouoke them to be more thankefull to thee, and more vigilant and heedie hereafter, for falling into the like perrils.

For which to be auoyded, thou dooſt moſt graciouſly ſet foorth a remedy, in commanding vs to pray after pardon for our ſinnes paſt, and for thy grace to guide vs, ſo that wee bee not led into temptation, but might be deliuered from euill. And becauſe thou wouldeſt haue all thy Children to hang wholy vpon thee, to feare thee onely, & onely to loue thee: thou dooſt not teach them to pray, ſuffer vs not to be led, but lead vs not into temptation, that (I ſay) they might onely feare thee, and certainely knowe that

that Sathan hath no power ouer so much as a pig. but whatsoeuer thou giuest vnto him, and of thy secret (but most iust) iudgement dost appoynt him to vse, not as he will, (for then were all lost) but as thou wilt, which canst will nothing but that which is most iust: as to giue them to the guiding of Sathan, which will not be guided by thy grace, as thou diddest Saul, &c.

Occasions to euill, are in two sortes: One by prosperity and successe, another by aduersity and the crosse. &c. The euills comming of successe, commonly are vnthankefulnesse, pride, securitie, and forgetting of our selues, forgetting of others, forgetfulnes of God, of our mortality, &c. The euils comming of aduersity, commonly are impatience, murmuring, grudging, dispairing, contemning of God, flattering of men, stealing, lying, with many other euills, whereto temptations will entice a man that is left to himselfe: whereas to one that is guided with Gods spirit,

temptations

temptations are but tryalls to the glory of God, comfort of the tempted, and edifying of the Church: but (as I said) if a man be left alone, temptations entice euen to the deuill himselfe: and therefore thy children pray to bee deliuered from euill, vnderstanding thereby Sathan himselfe, the lower and supporter of all euill. And this thy children doe as well for others as for themselues.

So that I may learne heereby many good things: First to remember often our infirmitie & weakenes, and the dangerous estate we standin, in respect of our flesh, of the world, which is full of euill, of Sathan which seeketh to sift vs, and as a roaring Lyon, to destroy vs, and of our sinnes, which deserue all kinde of punishments and correction, that I might with thy children feare thee, watch, pray, and desire the day of redemption & deliuerance from all euils.

Againe, I may learne heere, that to auoide all dangers and euils,

euils, is not in the power of man, but onelye thy worke. By reason whereof I should consider thy great goodnesse, which hitherto hast kept me from so many euils, both of soule and body, yea of name, goods, &c. As thou hast done in my infancy, childhood, youth, middle-age, &c.

Thirdly, I may learne heere that I should bee carefull for others, both that they might bee deliuered from their euils, that they might be preserued from temptation and from being ouercome in the same, and therefore thou teachest me not to pray Deliuer me from euill singly, but Deliuer vs from euill.

Last of all, I am taught hereby to see thy goodnesse towards mee, which wilt deliuer me from euill, and from being ouercome in temptations: for thou wouldest not haue me to aske for that which I should not certainly looke for at thy hands. By reason whereof thou wouldest haue me to be in a certainty of my saluation for euer.

For

For else I cannot beleeue my prayer to be heard, if that finally I should not be deliuered from euill: and therefore thou ioynest heereto a giuing of thankes, which with thy Church I should say: For thine is the Kingdome, thine is the power, thine is the glorie for euer.

By reason whereof I haue great cause to lament and to reioyce: To lament because of my corruption, infirmitie, weakenes, obliuion, and carelesnes for thy people, ingratitude, &c. because of Sathans power, vigilancie and prudencie, which hath ouercome most graue, wise, and holy men, whereof some neuer recouered: as Cain, Cam, Achitophell, Saul, Iudas, &c.

To reioyce, because of thy goodnes, which teacheſt me this, and shewest me the remedy, commaundest at thy Church to pray for mee, and wilt at length deliuer me from all euill, and giue me glorie. But alas, I am altogether careleſſe and miſerable. Oh be mercifull vnto me deare Father, and for Christes sake forgiue

forgiue me all my sinnes: grant me thy holy Spirit, to reueale to mee mine infirmities, weakenesse, perils, dangers, &c. in such sort, that as I may heartily lament my miseries, so I may aske and obtaine thy grace to guide mee from all euill for euermore.

Againe, graunt mee the same, thy holy spirit, to reueale to me thy loue and kindnesse towards me (and that in eternity) in such sort, that I may be throughly perswaded of the same, become thankfull vnto thee, and daily expect and looke for the reuelation of thy kingdome, power, and glorie: as one that for euer shall haue the fruition of the same, through thine owne goodnes and mercie in Christ, prepared for mee before the beginning and foundation of the world was laide.

Here call to minde our securitie, Sathans vigilancie: our negligence, his diligence: our infirmity, his ability: our ignorance, his craft and subtiltie, &c.

Againe,

Againe, call to minde how that hee hath ouerthrowne for a time, many of the deare Saints of God, to whom wee are to be compared in nothing: as *Adam*, *Eue*, *Lot*, *Iudas*, *Thamor*, *Moſes*, *Aron*, *Miriam*, *Sampſon*, *Gedeon*, *Ely*, *Dauid*, *Salomon*, *Ezechias*, *Ioſias*, *Peter*, *Thomas*, and innumerable moe.

Alſo call to minde the goodnes of God, and of our Shepheard Chriſt, which hath kept vs hitherto, keepeth vs ſtill, and teacheth vs here to know that hee will keep vs for euer: for hee would not haue vs to aske for deliuerance from euill, if that he would not we ſhould certainly looke for the ſame. If thou doubt of finall perſeuerance, thou diſhonoreſt God. Be certaine therefore, reſt in hope, bee ſtill in his word.

See alſo how he hath commaunded his whole Church, and euerie member thereof, to pray for thee as well as for themſelues, in theſe and all other things.

Now

Now and then goe about to recken how many and diuers kindes of euils there be, & that therby as you may know you are deliuered from none but by Gods great goodnes: so you may see that the number of euils that you haue, are nothing to bee compared to the multitude of euils, wherewith if your Christ were not, the deuill would all to bedawbe and dresse you, infect and corrupt you. But what are all the miseries and euils that can be, to bee compared to the least ioy prepared for vs in heauen? Oh thinke of those ioyes, and pray that when the time of death commeth, wee may hale forth of the hauen of this flesh and this world, ioyfully.

In praying this petition, call to minde the euils you haue been in, the euils you are in, and the euils you may fall into if God should not preserue you. that you might bee stirred vp the more to thankfulnes, to prayer, to trust in God, to modesty, &c.

For

For thine is the kingdome, thine is the power, thine is the glorie, for euer.

AS in the beginning of this prayer by these words Our Father which art in heauen, thy children are excited and stirred vp to a full confidence of obtaining the petitions following, and all things necessarie, so in the latter end thou hast added for the same purpose these words For thine is the kingdome &c. Wherein I am taught these many thinges. First, that in prayer I should haue such consideration of thy kingdome, power, glorie and eternitie, that my minde should be striken with an admiration of the same. Secondly, that I should so consider them, especially in prayer; that I should not doubt, but that thou workest, rulest and gouernest all things euery where, in all persons and creatures, most wisely, iustly, and mercifully.

Thirdly, that in prayer all my peticions should tend to the setting

ting forth of thy power, of thy kingdome, and of thy glorie.

Last of all, that in prayer I should in no wise doubt of being heard, but be assured, that thou which hast commaunded mee to pray, and hast promised to heare me, doost most graciously for thy mercies sake, and truths sake heare my petitions, according to thy good will through Jesus Christ thy dare Son our Lord and only Saviour.

By reason whereof I haue great cause to lament and reioyce. To lament, because I consider not these things in prayer, in such sort as should mooue me to admiration and gratitude: because I consider not thy power and wisdome generally in all things, because I am so careles for thy kingdome, and because I am so full of diffidence and doubting of thy goodnesse.

To reioyce I haue great cause, because thou reuealest these things vnto mee on this sort: because of thy power, kingdome and glorie, which maketh to the hearing

hearing of my prayers, and helping of me: because thou wilt vse me as thine instrument to set forth thy kingdome, power and glory: and because it pleaseth thee to heare my prayers, and assuredly wilt saue me for euer.

But alas, how farre am I from these lamentings and reioycings? by reason whereof I deserue damnation: Oh bee mercifull vnto me, and forgiue me, and of thy goodnes grant me thy holy spirit to reueale to mee my blindenes, oblivion, and contempt of thy kingdome, power and glorie, with the greatnes of my doubtings, that I may heartily, as lament them, so haue them pardoned and taken from mee through the merits of Iesus Christ thy Sonne.

Againe, giue me thy holy spirit, to reueale to me in such sort, thy kingdome, power, glorie, and eternitie, that I may alwayes haue the same before mine eyes, be moued with the admiration thereof, labour effectually to set forth the same, and

and finally, as to haue the fruition thereof after this life, so to increase in an assured, certaine, & liuely expectation of the same, that I may alwayes and in all thinges reioyce in thee, through Christ, and giue lauds, thanks, and praises perpetually, vnto thy most holy name: Oh blessed Father, Sonne, and holy Ghost, three persons and one God, to whome be all honour and glory world without end.

Here thinke that if the kingdome, power, glory, and eternitie be Gods, which is our Father, what our dignitie is, which be his children: If the power be our Fathers, of whome should we be affraid? If the deuill bee subiect to the Lords power and kingdome (as hee is) how can the subiect haue power ouer vs, which be sonnes and heires, in that hee hath not power ouer Swine, without the prouidence and permission of God? Therefore full well should we pray, *Lead vs not into temptation*, rather then *let vs not be led*

be led into temptation: for power is the Lords, and the deuill hath none but that he hath of Gods gift. No, he were not able to receiue power, if God did not make him able, although the execution of it, is rather of Gods permission.

Giue all thankes, praise, and glorie, to God our Father, through Christ our Lord and Sauiour, So be it.

A MEDITATION
vpon the twelue Articles of the Christian *Faith.*

I beleeue in God the, &c.

THy people (Oh Lord God the Father of our Sauiour Iesus Christ) do heere in saying this Article,

Article, (I beleeue in God the Father Almightie, &c) by faith knowe that thou together with Iesus Christ and the holy Ghost, didst create all things that bee in Heauen and in earth (for by Heauen and earth, are vnderstood all things therein.) And as they knowe this, so they by the same faith doe see thee, the same God the Father, the Son, and the holy Ghost, to gouerne all things after thy great wisdome, power, righteousnes and mercy, vsing euery creature they see as meanes to put them in remembrance of fearing, reuerencing, trusting and louing thee: for in euery creature they behold thy presence, power, wisdome, and mercy. Againe, by this word Father they declare their beleefe, how that they are not onely thy creatures, and all that euer they haue to be thy gracious giftes and blessings: but also how that they are thy Children, deerely beloued and cared for of thee through Iesus Christ. Where through (notwithstanding their vnwor-

vnworthinesse) as they conceiue a sure hope of thy goodnes and fatherly loue towards him in soule and bodie for euer: so are they thankfull for their creation, and for that thou hast made them thine excellent creatures, Lordes of all.

They are thankfull for the creation of all creatures, and vse the same with thankfulnesse, as visible tokens of thy inuisible loue: they are thankefull for thy conseruing and keeping them, and for the gouerning of them, and all this world, lamenting that they are no more thankfull, that they beleeue no deeper: and that reason hath so great a sway with them in these matters. But I (most gracious good Lord and Father) though I say, I beleeue in thee my Father almightie, maker of Heauen and earth, yet thou knowest that I am full of much doubting, not onely of this, whether thou art my God, Almightie, & most louing deere Father in Christ, (because I feele in my selfe such a conscience of vnwor-

thinesse, and so great want of those things which thou requirest of thy children, and so transferre the cause of my being thy childe, in part to myselfe, whereas it is due onely & wholy alwayes to thy mercy & grace in Christ) but also thou knowest my doubting of my creation & gouernance, and of the creation & gouernance of all this world, (as I declare by my vnthankefulnesse for my creation, for mine adoption, for my gubernation, for thy prouidence for me) or else deare Father I could not but hartily with thy Children reioyce and prayse thy holy name, and that continually, being hencefoorth carefull for nothing but how to please thee, and profite thy people, and that they might praise thy name in all things for euermore, desiring ẏ sanctification of thy name, the comming of thy Kingdome, the doing of thy will vpon earth, as it is in Heauen.

Thou mightest haue made me a Dogge, but of thy goodnes thou hast made me a creature after thine

thine Image: thou mightest haue made me a Turke, a Iew, a Sarazen, but thou hast made me a Christian, a member of thy Church: thou after my birth mightest haue left me, and in all my neede haue made no prouidence for me, as we sometimes see hath happened vnto others, but yet thou neuer didst so with me, and yet I am of all others most vnthankefull.

Thy creatures I thankefully vse not, thy inuisible loue by thy manifold visible tokens I consider not, as now I should by this apparrell of my body, by this corporall health, by this light, by this my hearing, seeing, feeling, memorie, vnderstanding, time, place, companie, creatures, and benefits, aswel in keeping innumerable euils from me, both in soule and body, which else could not but come to me: as also in giuing to me presently so many things as without thy especiall grace & working, I neuer could haue had or presently could keep them. In thy creatures I see not

thy power, for I feare thee not: I see not thy presence, for I reuerence thee not: I see not thy wisedome, for I adore thee not: I see not thy mercy, for I neither loue nor praise thee, but in lips and tongue: and therefore in that all thy creatures doe teach me, crie out vpon me to be thankefull to thee, to loue, feare, serue thee, and trust in thee, and that continually: in that I doe not so, they cannot but crie out vpon me, and against me in thy sight, & in the day of Iudgement will weapon themselues against me.

Oh that I did now consider this: Oh that my blinde eyes & my deafe eares were opened: Oh that my miserable and foolish heart were made wise and conuerted: This onely thou canst doe, which hast all mens hearts in thy hands to bow them as pleaseth thee. Bow my heart good Lord into thy testimonies, open mine eyes, make me to heare for thy mercies sake, that I may beleeue & so loue thee, be

thankefull

thankefull to thee, amend in all things, and serue thee, though not as thy deare seruants doe, yet at the least as other brute creatures doe, that is, to obey thee, & to be profitable to others.

Now forasmuch as my sinnes let this and all good things from me, I beseech thee to pardon me all my sinnes, according to thy gracious promise, for our Lord Iesus Christs sake.

I beleeue in Iesus Christ his onely Sonne.

Thy seruants (O Christ Iesu) and people, doe know by faith, that as thou art Almighty, and God with the Father by whome all things were made, and are ruled, (for thou art God eternall, coequall, and consubstantiall with the Father and the holy Ghost) so thou art man, and hast taken our nature vpon thee, by the operation of the holy Ghost, in the wombe of the Virgin Marie, and art become the

blessed seede which hast bruised the Serpents head: the blessed seede, in whome all nations are blessed: the Prophet whome Moses did prophecy of: the Samplare he saw in the Mount: the truth and body of all the types, figures and shadowes of the olde Law: the Messias Christ, & Sauiour of thy people: the aduocate & redeemer, the pacifier of Gods wrath for sinnes, the opener of Heauen, and giuer of euerlasting life.

This they know thou broughtest to passe in thy humaine nature, by thy incarnation and natiuity, by thy being heere on earth, by thy liuing, teaching, fasting, praying, especially by thy suffering vnder Poncius Pilate, by thy death, burial, resurrection, assension vnto the Heauens, & reigning on the right hand of the father, from whence thou shalt come to iudge both the quick and the dead. And as they know this so by faith they apply it also to themselues, that for their sake thou wast made man, diddest

pray,

pray, fast, wast tempted, didst die rolest againe, & didst ascend into Heauen, and there art set their aduocate, Bishop, & high Priest, alwaies appearing in Gods sight for them, from whence they looke for thee, knowing that thou wilt not enter into iudgement with them to damne them, which wouldest damne thyselfe for them.

By this faith they feele these affections in themselues, namely The hatred of sinne, the feare of God, the loue of God, trust in thee, & loue to thy Church. The hatred of sinne they feele, because it is so foule a thing as would not bee washed away with any other thing then thy precious bloud-shedding: The feare of God, because his anger is so great against sinne, that no lesse price could pacifie his wrath then thy most painefull death: The loue of God, because he hath so loued them that he would not spare thee his deare sonne for them, euen when they wer his enemies: Trust in thee, because thou hadst

deſt no reſpect to thy ſelfe, but moſt willingly diddeſt giue thy=ſelfe wholy to bee our Sauiour and ſeruant: Loue to thy people and Church, becauſe generally and particularly in euery mem=ber of the ſame, they ſee how deare they are to thee, & therfore they cannot but be ſo to them.

Oh how doe they imitate and follow thy foot=ſteps? how doe they reioyce when they are in a=ny thing by affliction made like to thee? oh how doe they lament their ſinnes, ingratitude, & vn=beleefe? yea how doe they loue thee and wholy yeeld themſelues vnto thee? whereas I (O gra=cious God and deare Sauiour Ieſus Chriſt) though I ſay I beleeue in thee which waſt con=ceiued by the holy Ghoſt, yet alas I doe but babble this, for no=thing elſe is in me but vnbeleefe.

Of thy power & loue, of thine anger and mercy, I haue but an opinion, as my inſenſiblenes and vnthankefulnes doe declare.

If a man ſhould ſhew me friendſhip but in a trifle, or ſuffer

any

any thing at all for me, I could not be but vnthankefull: & thou besides my creation, hast redeemed me and brought me into the number of Gods Children (then which thing nothing is greater) and loe, I am vnthankefull.

Thou hast suffered much for me: from heauen thou camst into earth, to fetch me into Heauen, but I regard it not.

Thou barest my sinnes on thy backe, suffering a most bitter death, but I am so farre from thankefulnesse, that I still more and more loath thee.

Thou wouldest enter into a communion with me, taking my nature vnto thee concerning the substance thereof, that I might enter in a cõmunion with thee, concerning the qualities wherewith in thy selfe thou hast indued it, but I consider it not.

Thou didst die to deliuer me from death, but I still more and more giue thee cause to die, so vngratefull am I.

Thou didst arise to iustifie me, but I with the Iewes would

ſtill keepe thee down, becauſe I would not leaue my wickednes.

Thou aſcendedſt to heauen to take poſſeſſion for me there, to be alwaies in the ſight of thy father for me, to ſend me downe guifts, to pray for me: but I dayly anpulling thee downe againe, as much as in me lyeth. I am altogether earthly, I hide my ſelfe out of thy ſight by forgeting thee, I reiect & abuſe thy guifts, I neglect prayer.

Thou art now in a readineſſe to come to iudge both the quicke and the dead, but I tremble not at this geare, nor beſeech thee before thou come, to be mercifull vnto me, and not to enter into iudgement with me: yea I thinke nothing at all of thy comming. Mali non cogitant Iudicium: the wicked conſider not the end, they think not on thy iudgement. Thou wouldeſt bring me to thy father that I might finde grace: but I put this off, and therefore am worthy to feele thee a Iudge which refuſe to feele thee a Sauiour. Now the cauſe of all theſe

things is vnbeleefe, the which though it be naturall by reason of the corruption of our nature, yet I haue augmented the same maliciously, in not labouring there=against, and continuing in all sinnes & wickednes: by reason whereof I deserue most iustly thine anger thereupon, euen reiection from thy face for euer. Long hast thou mourned euen with displeasure and anger, the incredulity of my heart calling me ther=from, and offring me thy grace, which I haue neglected and reiected, and therefore am neuer worthy to haue it any more offered vnto me, much more then am I vnworthy to haue grace giuen me to receiue thy mercy.

Alas what shall I doe? shall I despaire, or as long as I can, keepe me vnmindefull of my misery? Oh Sauiour Christ Iesu, wilt not thou be mercifull vnto me? thou didst die for me when I deserued it not, & now is thy mercy shortened? Wilt not thou giue me thy grace, and take from my heart this horrible vnbeleife?

Shall

Shal I neuer loue thee? Shall I neuer hate sinne? Shal I neuer as with my mouth I say, I beleeue in Iesus Christ, so in heart say the same? Shall Sathan possesse me for euer? O Christ Iesus which hast led captiuity captiue, what, wilt thou not help me? though I desire it not as I should, yet giue me to desire it when thou wilt.

Thou didst appeare to destroy the worke of the deuil, thou seest his work in me: good Christ destroy his work, but by thy work, saue me for thy great mercies sake. Giue me to beleeue in thee, in thy death, resurrection, and ascension. Pardon me my sins, & mortifie now in me my corrupt affections: raise me vp & iustifie me, regenerate me dayly more & more, giue me faith of immortalitie, and resurrection of this bodie: giue me faith to ascend into heauen, and to be certaine that thou hast already taken possessiō for me there. Giue me to looke for thy comming, and to be ready in thy comming, to finde mercie

to

to euerlasting life. &c.

I beleeue in ỹ holy Ghost &c.

O Holy Spirit the third person in Trinity, which didst descend vpon Christ our Sautour in his baptisme in the likenes of a Doue, thy children knowe that with the Father and the Sonne thou madest and rulest all creatures visible and invisible, they know thee in their redemption to be no lesse willing and louing then the Father & the Sonne: for thou didst alwaies declare Christ to be the Sonne of God, and gauest testimony inwardly in the hearts of thine elect, to beleeue and imbrace the same, & outwardly by miracles and wonders they know thee to be the comforter and gouernour, whom Christ did promise in his corporall absence, should teach, rule, keepe, comfort & gouerne his Church and people.

Againe, as in the former part of their Beleefe they consider the workes of creation

tion and redemption, so in this part they consider the place where the same is most effectuall and taketh place, euen thy holy Church which is Catholicke, that is, extending it selfe to all times, to all places, to all kinds of people. For in this Church onely it is knowne, that as all things were made, so the worke of redemption was taken in hand, that thou blessed Trinitie, mightest in this Church be praysed, magnified, serued, and worshipped for euer.

This Church is nothing else but a communion and societie of saints: that is not onely a societie of all such as be. haue beene, or shall bee thy people: but also a societie or partaking of Christ Iesus, which is the head of the same: yea, by him of thee (Oh blessed Father) which art the head of Christ: and of thee (Oh holy Ghost) which now shadowest and sittest vpon the same to hatch and cherish it, as the Hen her Chickens, by the extending of thy winges, not onely to de-

fend

fend them from their enemies, but also to couer their sins, and to remit them in this life, beginning also here the resurrection of the flesh and euerlasting life, the which thou wilt in the end of the world consummate, so that they shall not neede to be couered for sinne: for then shall they be pure and haue glorious bodies, immortall and spirituall, the which shall haue the fruition of eternall ioy, life euerlasting, and glorie, such as the eye hath not seene, the eare hath not heard, nor the heart of man can conceiue.

For then Christ Iesus shall giue vp his Kingdome to God the Father, that God may bee all in all concerning the gouernance of it, by the ministration of his worde and other meanes whereby now hee gouerneth it, that it may bee his Fathers Kingdome, wee beeing become like vnto him, that is, as to the manhoode of Christ the Godhead is vnited, and is all in all without any other meanes, euen so

so God shall bee in vs assuming of them, not onely in the person of Christ the humaine nature, but also all the humaine nature of his Church which be members of Christ, the wicked and reprobate being seperate then from this communion, and cast into eternall perdition, with Sathan and Antichrist, there to be in torments, and horror for euer.

By reason of this their faith, they are thankfull to thee (Oh holy spirit) which hast taught them this, and giuen them to beleeue it.

By reason of this faith they singularly pray, loue, and help thy Church heere militant, and labour to be holy, &c.

By reason of this faith they confesse themselues sinners, they desire and beleeue the pardon of their sinnes, they are risen, and rise dayly concerning the inward man, and doe feele the life eternall begunne in them more and more, labouring, praying, wishing, and desiring for the same

wholy

wholy and perfectly.

Whereas (Oh Lord God and moſt gracious holy Spirit) thou knoweſt that it is otherwiſe with mee: I doe but babble with my lippes in ſaying, (I beleeue in the holy Ghoſt) for I am vnthankfull vnto thee for calling mee into thy Church: I doe not liue holily. I confeſſe not, I lament not my ſinnes, I pray not for remiſſion of them, I ſtand in doubt thereof, as I feele not my ſelfe riſen from a ſinfull life as I ſhould be, or as I feele not life begunne in mee, as it is in thy deare Children: ſo doe I doubt heereof, whether I haue pardon of my ſinnes, whether I am regenerate, whether I feele truly euerlaſting life (the which thing doth moſt diſpleaſe thee) and yet with my tongue I ſay (I beleeue in the holy Ghoſt) Oh I beſeech thee (good holy Spirit) for thy loue ſake which moued thee to agree and bee willing to pareſſe and open thy goodnes, not onely in the worke of creation) for thou didſt lie vpon the waters, and as the

as the Hen her Chickens, didst as it were hatch the worke of creation) but also in the worke of redemption, and therfore didst descend and abide, not onely vpon Christ in his baptisme, but also on the Apostles and Church, in fierie tongues visibly the fifties dayes after Christes resurrection, as now thou dost invisibly, generally, and particularly, sit vpon thy Church and children, being the preserver, the comforter, the teacher, and leader, the guider and gouernour of vs all.

For this thy loues sake (I say) I desire thee to be mercifull vnto me and forgiue me my doubting vnbeleefe, ingratitude, & horrible monstrous vncleannes, and sinne, and vtterly take them from me. Bring me vnto thy Church which thou gvidest, that is, guide me, make me holy, and by faith couple me to Christ, by charitie to thy people, that is, giue mee the communion of Saints with thy Saints, ouershadow my sinnes, raise me vp to righteousnes, begin in me

euerlasting

euerlasting life, and now more and more, to expect and looke for all these great mercies, and at length to possesse eternall felicitie with thee, O blessed Trinitie, the Father, the Sonne, and the holy Ghost, three persons, and one Almighty, eternall, most iust, wise, and good God: to whome be all glorie, power, and dominion, now, and for euer.

A MEDITATION vpon the ten Commaundements.

I am the Lord thy God which brought thee out of the land of Egypt, &c.

O Good Lord and deere father, here thou wouldest I should know that thou wᵗ brought=est thy people of Israel

Israell out of Egypt, with a mighty hand, and a stretched out power, which gauest thy law vpon mount Sinai, in great thundring, lightning, and fire, which spakest by thy Prophets, and didst send thy deerely beloued Sonne Iesus Christ, coequall and consubstantiall with thee in power, maiestie and glorie, to take vpon him our nature, by the operation of the holy Ghost, in the wombe of the Virgin Marie, of whose substance he was made and borne man, but pure without sinne, that wee by birth children of wrath, by him might bee made thy children, children of grace: communicating with him righteousnesse, holinesse, and immortality, by the working of the spirit, as hee communicated with vs flesh and blood (but not infected with sinne, as is ours) by the working of that same holy spirit, which spirit after his bitter death, resurrection, and ascension, into the heauens, he sent plentifully, and by a visible signe vnto his Apostles,

ſtles, and Diſciples, by whome he publiſhed the Goſpel throughout the whole worlde, and ſo continually hath done from age to age, doth, and will doe vnto the end of the world, by the miniſtrie of preaching. Thou wouldeſt (I ſay) that we ſhould knowe and beleeue, that thou this Almighty Lord and God which in this ſort haſt reuealed and opened thy ſelfe, art the one alone, very true & eternall Almightye God, which madeſt and ruledſt heauen and earth, and all things viſible and inuiſible, together with this thy deerely beloued Sonne Jeſus Chriſt, and with the holy ſpirit, conſubſtantiall, and coeternall with thee deere father. Not onely this, but alſo thou wouldeſt that I ſhould know and beleeue that by the ſame thy deerely beloued Sonne, thou haſt brought mee from the tyrannie and captiuitie of ſathan and this ſinfull world, (whereof the captiuitie of Egipt vnder Pharao, was a figure) and in his blood ſhed vpon the croſſe, thou

thou hast made a couenant with mee, which thou wilt neuer forget, that thou art and wilt bee my Lord and my God: that is, thou wilt forgiue mee my sinnes, and bee wholy mine with all thy power, wisdome, righteousnes, truth, glorie, and mercy. Wherefore although I might confirme my faith by the innumerable mercies hitherto powred vpon me most abundantly, as the children of Israell might haue done, & did confirme their faith, by the manifold benefits powred vpon them in the desert, yet specially the seale of thy couenant, I meane thy holy Sacrament of baptisme, wherin thy holy name was not in vain called vpon me (oh deare Father, sweet Sonne, and Sauiour Iesus Christ, and most gracious good holy Ghost) should most assuredly confirme, and euen on all sides seale vp my faith of this thy couenant, that thou art my Lord and my God, euen as Abraham & thy people of Israel did by the Sacrament of circumcision, which as ℣ Apostle calleth

calleth the signe or seale of righteousnes, so dost thou cal it being but the signe of thy couenant indeed, yet thy very couenant: because, as thy word is most true, & cannot lie, as thy couenant is a couenant of peace, vnfallible and euerlasting: euen so the Sacrament and seale of the same is a most true testimoniall and witnes thereof.

In consideration therefore of this that thou the almighty God, of thine owne goodnesse hast vouchsafed, not onelye to make me a creature after thine owne Image and likenesse, which mightest haue made me a beast: to giue vnto mee a reasonable soule, indued with memorie, iudgement, &c. which mightest haue made me an ideot, & without wit or discretion, &c. to endue me with a body beautified with right shape, limmes, health, &c. which mightest haue made me a cripple, lame, blinde, &c. graciously to enrich me cõcerning fortune, friends, liuing, name, &c. which mightest haue made me a

slaue

ſaue, deſtitute of all friends, and helpes for this life, but alſo haſt vouchſafed, that I being a wretch, borne in ſinne, conceiued in iniquity, to whome nothing is due (more then to a Turk, Iewe or Pagan) but eternall damnation, ſhould be called into the number of thy people, enrolled in thy booke, and now in thy couenant, (ſo that thou with all that euer thou haſt art mine: For which cauſes ſake hetherto thou haſt kept me, cherished, defended, ſpared, & fatherly chaſtined mee and now graciouſly doſt keep me & care for me, giuing me to liue, be, and moue in thee, expecting alſo & waiting how thou mightſt ſhew mercy vpon me. In conſideration (I ſay) of this, moſt iuſtly and reaſonably thou requireſt, that as thou art my Lord God, ſo I ſhould be thy ſeruant and one of thy people, As thou haſt giuen thy ſelfe wholy vnto me to be mine, with al thy power wiſdome, &c. (for he that giueth himſelfe, giueth all he hath) ſo ſhould I be wholy thine, & giue

ouer my selfe vnto thee to be guided with thy wisdome, defended with thy power, holpen, releeued and comforted by thy mercy.

First therefore to begin withall, thou commandest that I should haue none other Gods in thy sight: that is to say, as I should haue thee for my Lord and God, to looke for all good things most assuredly at thy hands, and therefore I should put all my trust in thee, bee thankefull vnto thee, loue thee, feare thee, obey thee, and call vpon thy holy name in all my neede, so should I giue this faith, loue, feare, obedience, thankfulnesse and inuocation or prayer to none other, no not in my heart, but onely to thee, or for thee, where thou commaundest. All this to doe (oh Lord God) and that with most ioyfull heart, I haue great cause. For what a thing is it that thou Iehouah wouldest vouchsafe to make mee as thou hast done? to giue thy Sonne for me, and to become

my God? oh what am I that thou wouldest I should put my trust in thee? This thou doest that I might neuer be confounded, but might be most happie. What am I that thou wouldest I should feare thee? where the onely cause why thou requirest this of me, is not onely because thou hast power to cast both body and soule into hell fire, and because they that feare thee not shall perish: but also that thou mightest giue me thy wisdome, that it might goe well with mee in the euill day, that thou mightest reueale thy Sonne to mee, and thy mercy might be vpon me, from generation to generation.

Oh what am I, that thou wouldest haue me to obey thee? not onely that I neuer perish with the disobedient: but that thou mightest giue me thy holy spirit, and rewardes innumerable.

Oh what am I, that thou wouldest I should loue thee? the which thing thou dost to this end,

end, that I might fully & wholy enioy and poſſeſſe thee according to the nature of loue, and therefore doſt thou require my whole heart, that I might dwell in thee and thou in me.

Oh what am I, that thou wouldeſt I ſhoulde call vpon thee? Verily becauſe thou wilt giue mee whatſoeuer I ſhall aske of thee, in the name of thy deare Childe Jeſus Chriſt: and euen ſo wouldeſt thou haue me thankfull, that thou mightest powre out vpon me, yet more plentifully all good things.

So that great cauſe haue I to put my truſt in thee, to loue, feare, and obey thee, to call vpon thee, to bee thankfull vnto thee, not onely in reſpect of the hurt which elſe will enſue: but alſo in reſpect of the commoditie that hereby commeth vnto mee, but moſt of all, yea, all onely for thine owne ſake, for thy goodneſſe, wiſdome, beautie, ſtrength, power, truth, and great mercies.

But alas (deere father) what ſhall I ſay? As in times paſt

horribly I haue broken this thy law, in trusting in thy creatures, calling vpon them, louing, fearing, & obeying many things besides thee, & rather then thee, euen so at this preſent I am a moſt miſerable wretch: blinded I am thorow vnbeleefe & mine owne wickednesſe, ſo that I ſee not firmely this thy power, wiſdom, goodnes &c, But wauer & doubt of it.

I loue little or nothing, I feare leſſe, I obey leaſt of all: thankfulneſſe and prayer are vtterly quenched in me, by reaſon wherof I am worthy of eternall damnation. If after thy iuſtice thou ſhalt deal w^t me ſimply, I am (oh Lord) damned and loſt for euer, for I am very wicked. But yet in aſmuch as thou haſt giuen thy Sonne Jeſus Chriſt to be ſlaine a propitiatory ſacrifice for the ſins of the whole world, ſo that he which beleeueth in him ſhall not periſh but be ſaued, (for ſo thou haſt promiſed) thy truth now requireth to ſaue me. Howbeit heere thou maiſt ſay vnto me,

me, that I doe not beleeue, and therefore notwithstanding thy truth and promise, in that I beleeue it not, thou maist most iustly after thy iustice damne me. Oh Lord God, to this I cannot otherwise answere, my vnbeleefe is so great, but because thy mercie is aboue all thy workes, and thy goodnes & loue is that which all creatures most highly cõmend and magnifie, as ỹ thing wherof thou art called God: because thou art right good, and loue it selfe, because of this thy mercy, gracious God, if thou wilt looke theron & couple thy truth therwith, then (good Lord) I shall be saued, and praise thy name for euermore.

Thou shalt not make to thy selfe any grauen Image &c.

AS the first cõmaundement teacheth me as well that thou art my God, as what God thou art, therefore of equity I should haue none other Gods

but thee, that is, I should all only hang on thee, trust in thee, serue thee, call vpon thee, obey thee, be thankefull to thee, so because thou didst reueale thy selfe visibly, that thou mightest visibly be worshipped, this cõmandement is concerning thy worship, that in no poynt I should follow, in worshipping thee, the deuise or intent of any man, Saint, Angell, or Spirit: but should take all such as Idolatry, and Image-seruice be it neuer so glorious.

And why? forsooth because thou wouldest I should worship thee as thou hast appoynted by thy word. For if seruice bee acceptable, it must needes bee according to the will of him to whõ it is done, and not of him which doth it. But inasmuch as of man none knoweth the will and pleasure, but his spirit, except he reueale (by word or signe) the same: much more of thee (O Lord) none doth know the will, but thy spirit, and they to whom thou doest reueale the same.

And

And therfore abhominable euen in thy sight are all those things which with men are in most force and estimation, because they are not after thy word. So that the meaning of this precept is, that as in the first I should haue none other Gods but thee, so I should haue no worship of thee, but such as thou appoyntest. Hereby therfore I see great cause of thankfulnesse for this commandement, in that thou wouldest haue mine outward seruice, and that after thine appoyntment, least I should busie my braine how best to serue thee.

Good Lord thou needest not my seruice, perfect thou wast before I was, therefore it is for mine owne commodity that thou commaundest mee, yea euen for mine owne wealth.

Thou mightest haue letten me haue stood all day idle, but such is thy loue, that thou wouldest I should goe into thy vineyard, that with thy seruants I might receiue the hyer of blessedues.

And how great a benefit is it,

to deliuer me of so great a burden wherewith I should haue beene cumbred, if I should haue serued thee in any point after my witte and reason? But alas, I not considering what a promotion thy Seruice is, nor what an easie Seruice it is, and simple (for one may well knowe what to doe, and when hee pleaseth thee, namely, when hee serueth thee as thou hast appointed) as I am and alwaies haue beene vnthankfull, so I am, and alwaies haue beene a greeuous transgressor of this thy lawe. For as in times past when I did not knowe this commaundement, I was a worshipper of stocks and stones, &c. Yea bread and wine: so now I am a worshipper of mine affections, offering to them the seruice due vnto thee, though not thereby to worship thee, as I thought when I kneeled to stocks and stones, bread and wine, &c. yet with no lesse transgression of thy law, for the which I haue deserued, and doe deserue euerlasting damnation.

tion. Of thy goodnes and great mercy (deare father) I beseech thee forgiue me for Christes sake, whom thou diddest giue to be the fulfilling of the lawe to all them that should beleeue. Oh Father, I beleeue, help mine vnbeleefe. As thou hast of thy goodnesse hetherto spared me, transgressing this thy holy precept, so of thy goodnesse forgiue me aswell my Idolatry done in times past, as that which of late time I haue committed and doe commit.

And as thou by this commaundement hast deliuered mee from the one, that is, bowing my selfe to stocks and stones, so deere Father deliuer me from all other bowing my selfe after mine owne will, to mine owne affections, that I may haue none other God in heart but thee, nor doe seruice to any other but only to thee, and for thee, after thy word as thou commaundest.

Oh open mine eyes to see thy wil in this thy gracious precept. Giue me a will to loue it hear-

tily, & an heart to obey it faithfully, for thy deare Sonnes sake Iesus Christ Our Lord. Amen.

Thou shalt not take ỹ name of the Lord thy God in vaine.

By this commaundement I perceiue (O Lord) that as in the second thou wouldest in the exterior seruice of thee, I should vtterly abandon mine owne will and reason, and all the reasons, or good intents of man, and wholy giue my selfe to serue thee after thy will & word: so here dost thou begin to tell me how thou wilt haue my tongue to bee exercised in thy seruice, and therefore thou bidst me not to take thy name in vaine, as by temerarious or vaine swearing, by cursing, praying without sense, as those doe that pray in a tongue they knowe not, praying without faith, or attent consideration of the thing desired, without harty desire and certaine expectation of obtaining ỹ which

is to thy glorie and my saluation: also by iesting, or foolish abusing, or negligent reading or hearing of thy holy word, by the which thou, as by thy name, art known: and in like manner by denying thy truth and word, or concealing it when occasion is offered to promote thy glory & confirme thy truth.

By reason whereof I may well see, that thou wouldest haue mee to vse my tongue in humbly confessing thee and thy word and truth after my vocation, in praying heartily, and calling vpon thy name, in reading and hearing thy word, and speaking thereof with all reuerence, diligence, and attention: in thanks-giuing and praising thee for thy great mercie, in instructing my brother, and admonishing him when he erreth, after my calling and vocation, with all humblenes, gentlenes and loue.

Thus wouldest thou haue me to exercise my tongue, and not to thinke that the exercising of it in this

this sort, is a vaine and vnprofitable thing, but a thing that pleaseth thee, and profiteth my selfe and other. And forasmuch as thou knowest that our tongue is a slippery member, and we verie negligent ouer it, and of the great commoditie that might thereby come to vs and other, by vsing it in thy seruice accordinglie: thou hast added a fearefull and most true commination, that though men will finde no fault or punish vs therefore, yet wilt not thou holde him guiltlesse, that taketh thy name in vaine. As by many examples wee are taught, as in thy holy word: so by daily experience, if we would consider the same.

And therefore I haue great cause to giue praise and thankes to thy most holy name, and for many great benefits which by this commaundement I receiue and ought with thankefulnes to consider. First that it would please thee not onely to giue mee a tongue, where thou mightest haue made mee speechles: but

also that thou wouldest haue it sanctified to thy seruice. Againe, that thou wouldest not only reueale thy name vnto vs: but also wouldest giue me leaue to call vpon it, prayse & publish it: yea thou hast commaunded mee so to doe, & not onely commaunded, but hast promised ỹ thou wilt heare my prayer & that my praysing of thee, & confessing thy worde and truth, shal not be in vain. Thirdly, that thou wouldest all men should vse their tongue so, ỹ therby I might be the better instructed, admonished, & occasioned to vse my selfe well, and in the obedience of this thy holy precept. But what goe I about to reckon by tale the causes of thanks for this commaundment, seeing that they be innumerable? if a man should but looke, euen vpon thy verie word, by the which as by thy name thou art most truely knowne: the which word thou commendest vnto vs in this commaundement, &c. as thou doest preaching, priuate admonishing, thanksgiuing, and prayer,

prayer, then the which nothing is more profitable to vs in this vale of miserie.

But gracious good Lord, I acknowledge my selfe not onely to be a most vnthankfull wretch for this thy holy precept, and the great mercies which heere-through I perceiue thou hast most graciously powred vpon me and doest yet still offer vnto mee, but also that I am a miserable transgressor of this thy most holy, good, and blessed commaundement, as alwayes I haue beene in times past.

Horribly haue I abused thy name in swearing, cursing, and iesting wickedly. I haue called vpon other names then thine as the names of Peter, Paul, Marie, &c. yea of some, whose saluation is to bee doubted of: I haue foolishly prayed in such a tongue as I knewe not what I prayed and said, with many other transgressions of this precept, wherein yet I am conuersant, as in seldome praying: & when I pray, I am not attent,

tent, nor verie desirous of the thing I aske with my tongue.

After prayer, I doe not earnestly looke for the good thinges asked and prayed for, and therefore when I obtaine my request, I am most vnthankfull: Thy word I read little and most negligently, forgetting forthwith what I reade: I admonish not others when I heare them abuse thy holy word: I am afraid (for feare of losse of friendes, name, or life) to confesse thy truth, Gospel and name, which was called vpon mee in Baptisme, and not in vaine, if I did not thus make it in vaine. But alas, I can in no wise comprehend the multitude of my transgressions, concerning this thy lawe. But this is a sin aboue other sins, that vnder thy name, word, and Gospell, I play the Hypocrite, hauing more care for mine owne name, then for thine.

For if my name were euill spoken of, it would grieue me, and I would defend it: but alas, I heare thine dayly euill spoken of,

of, and see it prophaned by false Doctrine and euill liuing, but it greeueth me not. After my vocation I seeke not, nor doe not goe about to redresse these things in my selfe and in others. And why? because (good Lord) I loue my selfe better then thee, and not thee with my whole heart. Thy first commaundement hath no place with mee as it should haue, it possesseth not my heart, minde, and will as thou requirest, most to mine own commodity.

By reason whereof I am worthy of eternall damnation. Oh what shall I doe (gracious God) which not onely haue beene so grieuous and filthie a swearer, curser, &c. so great a caller vpon dead creatures, and so heynous a transgressour of this lawe: but also at this present doe so horribly and hypocritically offend thee in taking thy name in vaine, and that so many wayes, in praying and not praying: in reading and not reading, in speaking and not speaking, and not confessing simply,

ply, and from my heart thy doc=
trine, truth and name. but re=
garding mine owne name farre
aboue it. Shall I flee from
thee? then vndoubtedly I am
more guilty, & more shall disobey
this thy holy precept, adding
sinne to sinne, whereas thou
wouldest I should call vpon thy
holy name (deare Lord) which
hast giuen thy deare Son Iesus
Christ to be a mediatour for vs,
that thorow him, we might finde
not onely grace for the pardon of
our sinnes past, but also for the
obtaining of thy holy Spirit, as
well the better to vnderstand, as
also the better and more frankly
to obey this thy holy precept for
euer. For his sake therfore (deare
God) pardon my sinnes past and
present, whereof this law doth
accuse me, and graunt (most
gracious father) that I may be
indued with thy holy Spirit, to
know & loue thy holy name, word
and truth in Iesus Christ, that
I may be zealous, wise, and con=
stant, and that my tongue may be
sanctified henceforth, and guided
with

with thy holy Spirit and grace, to publish, confesse and teach (after my vocation) to others, as occasion is offered, thy truth and Gospell: to call vpon thy name in all my neede, to giue thankes vnto thee, praise thee, magnifie thee, & to sanctifie thy holy name as a vessell of thy mercie for euer and euer.

Remember that thou keepe holy the Sabaoth day &c.

After thou hast told me how in the eternall seruice of thee (gracious Lord) thou wilt haue my tongue vsed: so dost thou now teach me, how thou wilt haue mine eares and all my whole body occupied, namely, in sanctification and holinesse, that is in those things which thou peculiarly hast appoynted to bee meanes immediatly to helpe to that end, as in hearing thy word preached, and vsing the ceremonies of thee appoynted euen as thou hast commaunded: for the which

which things to be exercised of thy people, thou at the first didst appoynt a certaine day, namely the seauenth day, which therfore thou calledst the Sabaoth, that thereby they with their children and families resting from all exterior labour, which hindreth the meditation of the minde, might not onely be more able to goe on through with their traue and labour (for without some rest nothing can endure, in respect whereof, thou wouldest the very beasts, which in labour were exercised, should haue the priuiledge of this Sabaoth) but also and much rather, that thy people might with their family & children, be instructed & taught: first by the ministrie of thy word, in Preaching and Catechising: secondly by the vsing of thy Sacraments, appointed after thy commandement and institution, they might be assured of thy promises: thirdly, by praying, they might be augmented in all godlines: and last of all, by their meeting together, & exercising all these thy

thy workes of sanctification, they might increase in loue and charity one towards another as mẽbers of one body, and fellowes of one inheritãce: & thus by meeting together, praying, and vsing thy Sacraments, they might be instructed in thy Law, and of that Sabboth, where into thou thy selfe didst enter, after thou hadst made the world, ceasing from thy workes, not of conseruation, but of creation, into the which, as after this life and the workes of this time, they should enter: so now they begin spritually to enter in resting from their owne workes, which the old man moueth them vnto: not that (good Lord) thou wouldest these workes (apointed for the Sabboth day) should not be exercised at any other time but onely on the seauenth day: but because thou diddest as well ordaine them for a pollicie to endure till the comming of Christ, as also according to the reuelation of thee in that time diddest open thy selfe, beginning then in figures and shadowes.

dowes, whose verities in thy time were to be opened, therefore it pleased thee to appoint them the Seauenth day, which Seauenth day, although by reason of the pollicie beeing by thee destroyed, and by reason of Christ the veritie and bodie of all shadowes, it be abrogate from vs, yet standeth this commaundement in force, as well for the workes of sanctification, that is for preaching thy word, comming to heare it, for praying, vsing thy Sacraments, and comming together to that end: as also for those dayes which by common order, and on good ground are ordained and receiued. howbeit with this libertie, that necessitie of our faith and sanctification & charitie may dispense therwith, occasion of wilfull and witting offence being auoyded &c.

So that hereby I perceiue thy will and pleasure to be, that I should at all times, as much as charitie and necessitie will permit, giue ouer my selfe, and cause all other whome I haue

haue charge of. so to doe (especially on the Sundayes and other holy-dayes beeing receiued and to that end appointed) to the resorting to the Temple and places appointed to prayer, to heare with meekenesse thy holy word, and vse thy Sacraments and ceremonies as thou hast commanded, and to exercise all things which might be to the confirmation and propagation of thy holy Religion, or make to the encrease of loue and charitie, as giuing to the poore, reconciling such as bee in variance, visiting the sicke, and euen (as it were) beginning that Sabaoth whereof Esay speaketh.

By reason whereof I haue great cause to thanke thee (most gracious father) that thou wouldest appoint me to be in this time, wherein thou hast more plentifully reuealed thy selfe then thou didst, not only before Christ his comming, but also since Christes ascention. Neuer since in England was England didst thou so manifestly reueale thy

thy truth, as thou haſt done in theſe dayes. Great cauſe haue I to thank thee, that thou wouldeſt inſtitute the miniſtry of thy word & Sacraments, as meanes whereby thy holy ſpirit is effectuall to worke in my heart ſanctification.

Great cauſe haue I to thanke thee that thou wouldeſt keep the bookes of the Prophets and Apoſtles vntill this time. Great cauſe haue I to praiſe thee, that thou wouldeſt giue me ſuch knowledge in them, as thou haſt done of thy great mercy. Great cauſe haue I to thanke thee for thy good and true miniſters and preachers of thy worde, which thou haſt ſent amongſt vs, and giuen me grace to heare them.

Great cauſe haue I to thanke thee, that in this Region thou haſt giuen ſo long quietneſſe, and harborough to thy Church.

Great cauſe haue I to thanke thee, for that thou wouldeſt make me ſuch a man in whom thy holy ſpirit might worke. Great cauſe haue I to thanke thee, which

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which wouldest cal me into thine eternall Sabaoth and rest, ful of all ioy, such as the eye hath not seene, the eare hath not heard.

Great cause haue I to thanke thee, for so many daies are appointed for this end, that we should meet together to heare thy word and receiue thy Sacraments.

Great cause haue I to thanke thee for the institution of thy Sacraments, which thou hast ordained, as thy visible and palpable words, to the obsignation & confirmation of the faith of all such as vse the same after thy commaundements. But infinite are the causes for the which I ought to giue thee thankes for this commaundement.

But alas I am not onely vnthankful, but also a most miserable transgressor of it: I will not now speake of my transgressions past concerning this commandement, they are so many that I cannot.

For thou knowest how I doe not onely at conuenient times on the worke-dayes keepe my selfe away

away from common prayers in the congregation and assembly of thy people, and from hearing of thy word, but also on the Sabaoth dayes, to ride or goe about this or that worldly businesse: I am very prest to sit downe at this Tauerne, and to goe to that mans Table, I am ready at the first bidding: but alas to resort to the table of thy sonne and receiue with thankefulnesse the Sacrament of his body & blood for confirmation of my faith, (that is) to learne spiritually to tast Christ his body broken, and his blood shed, for the remission of my sinnes: to doe this, oh how vnwilling am I? To goe to Masse and sacrings, with such like Idolatrie, I haue beene a great time more ready then now I am to heare thy word, and vse thy Sacraments as I should doe: thy Ministers I pray not for, thy Church I am not carefull for, no not now (good Lord) when wicked doctrine most preuaileth: Idolatrie, superfli-

This was his Meditation in Q. *Maries* time.

superstition, and abhomination abound: the Sacraments and Sacrifice of thy deare Sonne Jesus Christ is blasphemously corrupted: when for preaching, there is nothing but Massing: for Catechising, censing: for reading of the Scriptures, Belringing: for singing of Psalmes and Godly Songs to our edification, all is done in Latin, with such notes, tunes, Ditties, and descants, that vtterly the minde is pulled from consideration of the thing (if men did vnderstand it) vnto the melodye. All which my wickednes brought in my prophaning of this commaundement, and my not praying.

Thy Ministers are in prison, dispersed in other cuntries, spoyled, burnt, murdered, many fall (for feare of goods, life, name, &c) from the truth, they haue receiued most manifest Idolatrie: false preachers abound amongst the people: thy people dearely bought euen with thy blood, are not fed with the breade of thy word, but with swillings, and drinke

drinke for swine.

Antichrist wholy preuailed, and yet for all this, alas I am too careles, nothing lamenting my sinnes which haue beene the cause of all this. O deere father forgiue mee for Christes sake and be mercifull vnto me, and as of thy mercy thou hast giuen mee time to repent: so giue me repentance.

Graunt me thy holy spirit, to open to me this thy lawe, so that I may know thy will in it, loue it, and alwayes obey it: thy good spirit sanctifie me, and worke in me a true taste to eternall life, and pleasure in the meditation of it: giue mee (gracious good Father) one little mouthfull of that breade thou feddest Hely withall: giue me, that with him I may come into mount Horeb. Help thy Church, cherish it, and giue it harborough heere and elsewhere: for Christes sake purge thy ministrie from corruption and false ministers: send out Preachers to feede thy people: destroy Antichrist and all his

kingdome: giue to such as bee fallen from thy truth, repentãce, keep others from falling, and by their falling do thou ẏ̃ more confirme vs, confirme thy ministers & poore people in prison & exile, strengthen them in thy truth, deliuer them if it be thy good will, giue them that with conscience they may so answeare their aduersaries, ẏ̃ thy seruants may reioyce and the aduersaries be confounded: auenge thou thine owne cause (oh thou God of hostes) help all thy people, & me especially, because I haue most neede.

Honour thy father and Mother that thou maist liue long &c.

After that thou hast tolde mee (good Lord) thy will concerning the seruice which thou requirest inwardly and outwardly to bee giuen vnto thee: now doost thou begin to tell mee what thy will is, that I should doe, and leaue vndone for thy sake vnto man. And first thou settest before mine eyes, them

them whom thou for orders sake and the more commoditie of man in this life, hast set in degree and authoritie aboue me, comprehending them vnder the name of father and mother, that I might know, that as of thee they are commaunded to beare towards me a fatherly loue and a motherly care in the very names of father and mother wherewith thou honorest them: so am I commaunded of thee to doe that which is most equall and iust (as the very brute beastes doe teach vs) that with childly affection and dutie, I should behaue my selfe towards them, that is, I should honour them, which comprehendeth in it loue, thankfulnes, reuerence, and obedience; and that not so much, because they be my parents & in their offices are carefull for me) for it may be they will neglect the doing of their duetties towards me, but because thou commaundest me so to doe, howsoeuer they doe. So that by this commaundement I perceiue that thou

wouldest I should consider them whom thou hast placed in authoritie and superiour degree, as Parents, Magistrates, Masters or such like: and accordingly behaue my selfe towards them.

Honour them, that is to say, loue them, bee thankfull vnto them, reuerence them, obey them for thy sake so long as they passe not their bounds, that is, so long as they require not otherwise then thou hast giuen commission or permission to doe.

And for as much as thou seest their care and office is great, and our corruption to obey is verie much, as well to encourage them in their vocation, to bee diligent, as to enflame mee to humble obedience vnto thee, there thorow to make them more willing to sustaine cares for me: thou addest a promise, that is long life, which is, so farre as it is a blessing from thee, thou wilt endue vs withall.

Whereby wee may gather, that a ciuill life doth much please

pleaſe thee, and receiueth heere rewards, eſpecially if wee leade it for conſcience to thy lawe.

And on the contrarie part, a diſobedient life to them that bee in authoritie, will bring the ſooner thy wrath and vengeance in this life. All which worketh much to the commendation of the ſtate of politicke & ciuill Magiſtrates.

By reaſon heereof (deare Father) I ſee my ſelfe much bound to praiſe thee and heartily to obey this thy commaundement. For in it, and by it, thou declareſt thy great loue towards vs, which euen in this preſent life, our pilgrimage and paſſage to our home, wouldeſt haue vs to enioy the benefit of peace, and moſt ſeemly quietnes and order, and by this order ſo couple vs that none ſhould contemne or deſpiſe another, but euen high and lowe to bee and account themſelues as Parents and children. Particularly for my part, I cannot but ſay that I haue moſt cauſe to thanke thee for my

Parents, Schoolemasters and others, vnder whose tuition thou hast put mee: no pen is able to write the particular benefits which I haue heereby receiued in my infancie, child-hood, youth, middle-age, and alwaies hitherto. O how good a Lord hast thou declared thy selfe to me, which in them, and by them hast nourished, fed, instructed, corrected, defended, and most graciously kept me.

I could reckon innumerable behinde me, and but fewe before me, so much made of and cared for as I haue beene hitherto. No small token of thy loue toward is it, that thou wouldest engraue in their hearts and commaund them vnder paine of damnation to be carefull ouer me, to doe me good, and prouide for me, as they haue done, or rather thou by them publikely. Also for the common-wealth: such as thou hast placed in authoritie ouer me, in both thy Kements, if I consider them that haue beene, and them that be: I could

could not but praise thee (good Lord) for no lesse praise-worthy art thou for the chastising vs and admonishing vs, (in time past by them that were in authority) of our ingratitude and vnthankfulnes, then by such as haue beene, and bee for all kindes of good things. But infinite are the causes of thankefulnes which this commaundement considered should stir vp in me.

But alas (most mercifull Father) as I acknowledge my selfe most vnthankfull vnto thee, for all thy benefits powred vpon me, in this life by my Parents, Nurses, and Tutors, Maisters, Magistrates, Bishops, Pastors, and good Friendes, euen from my Cradle vnto this houre: so vnto them haue I alwaies been and am, in not louing them: as my coldnes in praying for them, and to my power in helping them declareth, and also my not reuerencing them, my contemning them, and temerariousnes in my mistrusting or to narrowly and to streightly looking at

them and their duties sheweth, and not obeying them, as by my contumacie appeareth, not onely when any thing to me vnpleasant or vnprofitable, but also profitable and conuenient is required. And yet I speake not of the euill and muttering reportes, of the offences in transgressing the politicke lawes, for apparrell and meates, and other no small offences which I haue committed, and giuen. Oh this is a sinne (deare Father) that I alwaies haue beene a priuate more then a common-wealesman, alwaies I seeke for mine owne commodity, contemning that which maketh to the commoditie of others.

As for my disobedience & wicked behauiour towardes mine owne parents, & all other whome thou hast set ouer me (deare Father) no tonge can expresse it, & therefore I am worthy of damnation. But (gracious good Lord and deare father) I beseech thee for thy Christs sake, to haue mercy vpon me, and pardon me,

as

as of thy goodnes it pleased thee to pardon the Patriarks. Thou hast giuen this commaundement as thy holy law to open to vs how corrupt we are, & how much we swarue from the patterne, wher=after we were first made & once agreed therto before Adams fall, that we might loath our sel=ues and euen thereby be driuen to seek and set by thy sweet mer=cies in Jesus Christ, whome therefore thou didst send to fulfill ẏ law in his flesh, that we might borrow of him the same, by true faith, w̄ of thy goodnes worke in vs by thy holy spirit: and open this law vnto vs that wee may more and more increase in the knowledge, loue, and obedience of it, to thy glory and our salua=tion. Amen.

Deare Father be mercifull to our Magistrates, especially the Kings highnesse: whose heart, with the residue of his Councel=lors, turne into thy testimonies: giue them thy wisdome and zeale to the truth, according to know=ledge, that they may vse ẏ power they

they haue receiued of thee to the cherishing of thy Church, that with vs here, thy word may haue free passage, and thy true worshippe may be maintained: and not onely here, but also euery where among those whome thou wouldest we should pray for. Be mercifull to my poore parents (gracious Lord) with my brethren, sisters, wife, children, familie, seruants, kinsfolks, neighbours, as thou knowst they haue all neede. Giue vnto the heartes of all Parents, Magistrates, and such as be in authoritie heere or elsewhere, that they may (according to that thou hast put them in trust withall) be faithfull, diligent, carefull, & happy. Grant vnto children, seruants, and subiects, that euery one may render loue, obedience, thankfulnes, and reuerence, of all such as thou hast put in authoritie ouer them.

Bless the Church, and send it peace & harborogh heere or elsewhere. Bless the cõmon weale & send vs peace. Bless the dioces & shires, & send them good Bishops and

and Iustices. Blesse euery house-hold and family, that thy peace may be in the same continually. Finally, write this law & all thy lawes in our hearts we beseech thee, that we may keepe them. Amen.

Thou shalt do no murder &c.

As in the commaundement going next before, thou settest before me ỹ personages of all such as thou for the commoditie, order, and peace of man in this life hast placed in authoritie, accordingly of vs for thy sake to be esteemed: so dost thou in this cõmaundement set before vs to looke on the personages of all men generally, high and low, ouer whome thou giuest vs a charge, that we shall not kill nor murder them. In which word thou comprehendest all kinde of hatred or malice, in word, thoght or deede, as thy dearely beloued Sonne expounding this commandement doth teach. Yea be-

cause

cause thou wouldst al men should be deare vnto vs, being all of one substance, of one similitude, cõming of the same parents Adam and Eue, made of one God, redeemed of one Christ, in whome we should be coupled, as members of one body, and liue to the ayde, succour, and comfort one of anorther, because of this (I say) easily we may see that not onely thou forbiddest here to beware of all kindes of displeasures, but also thou cõmandest vs to beare and exercise all kinde of loue and fauour, in heart, word, and deed, & that for thy commaundements sake: for else towards our enemies, our hearts would arise and be great, in that they conteining their dueties towards vs, seeme to deserue the like at our hands.

By reason hereof I haue great cause to thanke thee deare Father, for heereby I see how that thou dost much loue my soule, which art so careful ouer my body, so that he which hurteth it, displeaseth thee, and he that doth it good pleaseth thee, if so bee he doth

doth it for thy sake. By this cõmaundement now I see ẏ it is thou that hast kept me from doing many euills, which else I should haue outragiously done, & hast stirred me vp to doe good to my bretheren, if at any time I haue done any, euen as thou hast also kept and dost keep presently others from doing me hurt, and hast and dost stirre vp those that doe me good, to doe so vnto me. Oh how great is the multitude of thy benefits good Lord wherwith thou hast ouerwhelmed me and the which through this commandement I perceiue my selfe to haue receiued, presently doe receiue, and so long as I liue am like to receiue? for thou cõmandest all men euery where to doe me good, loue me, defend me, and cherish me, such is thy loue to me in this present life, and that for my body: oh how great is thy loue then to me in euerlasting life, and that for my soule? If in a strange country so great is thy protection, how great is it at home? But alas (deare Lord)

how

how vnthankefull haue I beene and am yet still for these thy fatherly benefits? oh mine ingratitude, (yea Lord) horribly haue I transgressed and still do transgresse this thy gracious precept, in pride, enuie, disdaine, malice, hardnesse of heart, vnmercifulnesse, and contemning thy Children, Saints and Seruants: selfe-loue altogether raigneth in me, and desire of praise, rule, & fame: I am so farre from loue & mercie in heart (good Lord) that no man can heare it in my tongue, nor see it in my workes, but rather cleane contrary, and that generally and vnto them to whome I am most bound particularly. By reason whereof I haue deserued euerlasting damnation, and to be cast away from thy presence for euer.

Oh most gracious Father forgiue me for Christs sake I beseech thee. For to this end didst thou giue this commaundement, that I seeing my corruption and depraued nature by sinne, might come to thy mercie deserued by Christ,

Christ, & through faith in him, might finde not onely pardon of that which is past, but also thy grace and holy spirit, to begin in me the obedience to this and all other thy holy precepts for euermore, so be it.

For this thy Christs sake (deare Father) I beseech thee therefore to take from me and all other (for whome thou wouldest that we should pray) all enuie, pride, arrogancy, disdaine, hatred, and all suspitiousnesse: and grant vnto vs bowels of mercy, humilitie, patience, meekenesse, long suffering, gentlenes, peace, charity, and all kinde of brotherly loue: comfort the feeble, releeue the poore, helpe the fatherlesse, heale the sick, blesse the afflicted, shew thy great mercy vpon all poore prisoners, & deliuer them in thy good time, remember thy pitty towards al strangers, captiues, widowes, and such as be oppressed.

Thou

Thou ſhalt not commit adulterie.

HEre (good Lord) thou goeſt about to command vnto me, as loue in the other, ſo purenesſe and chaſtity in this: and therefore thou ſayſt I ſhould not commit adultery, in ẏ which word, thy Sonne our Sauiour Ieſus Chriſt doth comprehend all vncleanenes, yea the very concupiſcence and abuſing of the heart in luſting after any mans wife, or otherwiſe vnchaſtly. By the which, in that thou woldeſt haue vs to loue in our ſelues and others, purity and cleanes, that we might be holy as thou our God art holy, and our bodies being temples of thy holy ſpirit, might be kept pure and cleane accordingly: eaſily we may ſee that as thou forbiddeſt all vncleane deedes, words, lookes, & thoughts: ſo doſt thou command vs to loue and exerciſe all puritie, chaſtitie, cleannes, ſobriety, temperancie, &c.

By

By reason whereof I haue great cause to be thankefull vnto thee, which not onely for the helpe and commodity of man, but also for remedy of mans infirmitie, hast made woman-kinde, & ordained the state of matrimony, which in thy sight is so holy and pure, that thou accountest the bed and act of generation betweene man and wife, in this state of matrimonie to bee an vndefiled thing: and such care thou hast ouer the personages married and their condition, that vnto damnation they sin, which not onely goe about to defile that bed, but within their hearts doe wish or desire it: yea which do not endeauour themselues with thought word & deed, to help, & puritie & cleanes betweene maried folke be kept. But the great causes thou giuest vs to thanke thee for this state and ordinance, and for thy defending vs by this commaundement, are innumerable.

Full well I see that it is thou which by this commaundement not onely restrayneſt me, but also keepest

keepest my wife from impuritie, which else we might both commit.

Great is thy loue (O good Lord) and more then I am able to consider, which declarest thy-selfe to be thus carefull ouer mee concerning the benefits which come vnto me, both for the mind, body, and goods, by sobrietie and temperance, which heere thou requirest. Onely this I cannot but see, that I haue great cause to thanke thee which art so carefull ouer me, as by this commandement I see well.

But alas (good Lord) what shall I say, which am and haue beene so farre from thankfulnes, that I am to be accounted amongst the most vnthankefull: yea thou knowest it good Lord. Filthily haue I broken this law & caused other so to doe, of whose repentance I am vncertaine, as also my tongue alas hath often beene so shamefully exercised, mine eyes and my thoughts too wickedly abused. All this geare I haue encreased by mine intemperancy

temperancy, in eating, drinking, cherishing my body &c. I haue also hurt my bodily health, diminished that which I & others shold liue on, and horribly hindred all good prayers and meditations, wherin though I haue time and place, yet alas I nothing exercise my selfe as I should doe.

By reason wherof I haue deserued euerlasting damnation. O my good Lord and gracious father, doe thou for thy nams sake, and in Christs blood pardon me, and forgiue me I beseech thee, & as thou hast most mercifully hitherto spared me, so of thy mercy put away my trespasses, and the transgressions of those whome I haue caused to sinne: let that loue which mooued thee to pardon Iudas with Thamar, Dauid with Bathseba, and the great sinner of whome we read in Saint Luke, moue thee to pardon and forgiue me also. Thou gauest this commaundement to this end, that I might know my sin, & sinfull nature, & so therby be driuen to thy Christ crucified, for whose sake

I aske mercy, and also that thy good spirit may be giuen vnto me to purifie me, and worke so in me, and with me, that I may truely know, heartily loue, and faithfully obey this thy holy precept inwardly and outwardly, now and for euer. Amen.

Gracious good Lord grant to me and my wife, that we may dwell together according to knowledge, and may keepe our vessels in holines: grant O Lord that we may be pure and vndefiled, and grant the same to all that be married, & to them which be vnmarried, and graunt that they may liue a pure, chast, and vndefiled life, and if they haue not the guift of singlenes of life, graunt them such mates, with whome they may liue holily to thy praise.

Deare father giue me the gift of sobriety and temperance, and grant the same to al them whom thou wouldest I should pray for. As in times past I haue vsed my tongue and other members euil: so now (good Lord) grant that

I

I may vse them well, chastly, & godly. This I pray thee grant through Iesus Christ: & finally (O Lord) both in soule & bodie sanctifie me, and as in thy temple dwell in me, now & for euermore. Amen.

Thou shalt not steale.

NOw that thou hast taught me the seruice required of thee for me to obserue towards the personages of all men and women of euery condition: thou beginnest to tell me what thou wouldest I should doe concerning their goods. And as in the next commaundement before this thou didst commaund vnto me sobrietie and purenes: so dost thou in this, Iustice and righteousnes, forbidding me to steale. Vnder the which word, thou comprehendest all kinds of deceipt, which thing thou dost, because thou wouldest that I should giue my selfe wholy to the study and exercise of Iustice, as

as in the precept next going before, thou wouldest I should giue ouer my selfe wholy to the keeping of sobrietie and pureneſſe. So that I see thy good pleasure herein, is not that I should all onely abstaine from all theft, but also from all fraud and craft in worde or deede, yea that I should earneſtly follow and exercise all equitie, truth and iuſtice.

By reason whereof I see my selfe much bound to praise thee which art so carefull ouer my goods and substance, that if any man should goe about to steale from me, or to defraud me in any thing, yea whosoeuer goeth not about to keepe and care for that I haue, as hee would doe for his owne, the same displeaseth thee.

Oh Lord, if thou hast such care for my goods, cattell, and such pelfe, how great is thy care for my soule? If this one commandement were not, I perceiue, as I for mine owne part should haue done, and doe much worse then I haue done, so much worse had

had beene done to me and mine then hath been. It is thou (good Lord) I perceiue that hast both giuen me all that I haue, & also still conseruest and kepest the same, and not mine owne policy, wisdome, and industry: For in vaine were all this, except thou didest vouchsafe to vse and take it as a mean to worke by. There is nothing therefore that I haue but whensoeuer I looke vpon it, by this cõmaundement I learne thy goodnes, strength, & power: for as thou giuest it of thy mercy, so it speaketh to me, that presently thou still dost keepe it for me, so that exceeding great cause haue I to thanke thee for this precept deare God & most gracious Lord.

But alas I am so farre from thankefulnesse (as I alwaies haue beene, for all thy care for me, & for all that euer thou hast giuen vnto me) that as I haue vsed subtiltie & craft, yea sometimes theft. and bribery: so now (good Lord) I still when occasion is offered, doe exercise the

same: I liue also voluptuously of that thou hast giuen & lent me, & nothing consider what equitie requireth, & what or how great ȳ necessity of the poore is, whom I doe thus defraud by excess and prodigalitie. That which I borrow, I with vnwillingnes doe repay, I vse it more negligently then I would doe mine owne lacke of execution of iustice: the great vsury, robbery, oppression, and such like wickednesse, as is exercised among vs I lament not: I labour not after my vocation for the redresse of ȳ same: I pray not to thee thereabout, but neglect altogether.

Yea euen those things wherwith I am put in trust, or am hyred to doe, those (I say) I doe with great negligence, so that great is my sinne heerein, and worthy I am of dānation. But mercifull God, I beseech thee for Christs sake, to haue mercy vpon me, and to pardon me my vnthankefulnesse, thefts, fraudes, deceits, auarice, negligences, & great carelesnesse for the lack of iustice,

iustice, & for the monstrous oppression, vsuries, excesse, riot, the which be horribly exercised in the common weale. For thy mercies sake in Christ Iesus (O Lord) whom thou hast giuen to fulfill the Law for them that doe beleeue, giue me true faith, and thy holy spirit to worke in me the knowledge, loue, and perpetuall obedience of this thy holy precept, and all other thy commandements for euer.

Deare Lord giue vnto me, and to all (whome thou wouldest I should pray for) the hatred of all craft, & loue of all iustice: graunt to the oppressed thy comfort, to wrongers repentance, to theeues and deceiuers, that they may make restitution of the wrong & deceit they haue falsely and craftily vsed to other: to Iustices of peace, Landlords, and the rich of the world, that they may haue thee before their eyes, loue their poore tenants and brethren: to labourers and artificers, that they may be diligent in their worke and labour, and that

wherewith they are put in trull.

Thou shalt not beare false witnes against thy neighbour.

NOw dost thou (most gracious Lord) instruct mee in this commandement, how I should vse my tongue towards my neighbour, and behaue my selfe concerning his name, forbidding me to bear false witnes, in the which thou forbidest me all kinde of slaundring, lying, hypocrisie, and vntruth, and why? because as members of one body, thou wouldest we should speake truth one to another, & be carefull euery one to couer others infirmitie, and with our tongue defend the names of others, euen as we would that other should defend ours. So that in this cõmaundement as thou forbidest me all kinde of euill, perilous, calumnious, & vntrue speaking: so dost thou commaund me all kinde

kinde of Godly, honest, and true report and talke.

By reason whereof I haue great cause to praise thee, in that I see thee to be so carefull ouer my name, that all men are by thee commaunded to defend the same. O precious God, great is thy care ouer my soule I now perceiue.

If this commandement were not, I see, as I should haue done, & doe much worse w̄ my tongue to others then is happened, so should I haue felt of other towards me.

Besides this, no small commodity it is to me ẏ thou wouldest all men should vse truth in all their words to me. Oh how great a good thing is this vnto me? If we consider the hurt that cōmeth by vntruth & by words, (where through many are deceiued) easily may we see a wonderfull benefit & care of thee for vs in this commaundement.

But (gracious Lord) like as I acknowledge my vnthankfulnesse to be monstrous and great,

and alwaies hath beene hitherto: euen so yet continue I in wonderfull hypocrisie in all my conuersation, often lying, and speaking as vainely, so offensiuely, fleshly, subtilly, calumniously, & giuing my eares to heare such things as be slanderously spoken, not repugning or admonishing other: as the slaunderer, to doe as he would be done by, to tell his tale where he should tell it: nether admonishing the party slandered of that which is reported of him, thereby to take better heed: but rather I augment it. By reason whereof I haue deserued eternall damnation.

But thou good Lord be mercifull vnto me I beseech thee for Christs sake, whome thou hast ordained to be the end of the law to all them that doe beleeue, as well for pardon of that which is past, as for not imputing the imperfection that remaineth. In his name therefore (good Lord) I beseech thee to pardon me and giue me thy holy spirit, to open to me this law and all other thy

precepts,

precepts, so to vnderstand them, that I may heartily loue them, & faithfully giue my selfe to the obedience of them for euer.

Graunt me thy good spirit, to sanctifie my tongue, that it may be kept from lying, slaundering, and all such vices, & that it may be continually vsed in thy seruice, and speaking that which may be to edifie, to thy glory and praise, through Iesus Christ our Lord. Amen.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his Maid, nor his Oxe, nor his Asse, nor any thing that is his.

HEere O most gracious Lord GOD, thou giuest me the last cõmandement of thy Law, who hauing taught me what outward actions I

shall auoyd, that I doe not thereby offend or vndoe my neighbor, as murther, adultery, theft, and false witnesse: now thou teachest me a rule for my heart, to order that well, from the aboundance whereof all our workes & words proceede, that I shall not couet any thing that is my neighbors.

I know heereby, that if he haue a fairer house then I, I may not wish for it: If he haue a more beautifull wife then I, I may not desire her: if he haue an honest and a faithfull seruant, & such a one as helpeth to get his liuing, I must not thinke to my selfe, I would I had him away from his maister: I may not desire to take from him his Oxe, nor his Asse, no not his Dogge, no not the meanest thing he hath in his possession. So that in the other commandements, as thou hast forbidden all iniuries and euill practise against my neigbor, so now thou chargest me to beware of thinking any euil thoght against him.

By reason whereof I haue great

great cause to praise thee, in that I see thee to be so carefull ouer mine estate, my house, my wife, my seruants, and the beastes that drudge for my seruice: that all men are by thee commaunded not once to wish them from mee. Thy Apostle said well, when he taught vs, saying, cast all your care vpon God, for he careth for you. It is true, I finde it true, thus thou carest for vs, and wouldest haue vs so to care one for another.

But gracious Lord, I must needes confesse, that I haue forgotten and broken this commaundement, and doe so still euerie day. I am wishing and woulding euery minute of an houre: I haue gone about to take my neighbours house ouer his head: many times haue I had vnchaste thoughts in my heart, touching his wife and Children: I haue gone about to inueigle and intise his Seruants from him: I could haue beene content to haue wrought his Beast and spared my owne: I alwayes thought hee had too

much, and I haue too little, and the dregges of these things, O Lord, are not quite out of my heart: By reason whereof I haue deserued to haue thy Lawe executed vppon mee with all seueritie.

But thou good Lord bee mercifull vnto me in this point also, for Jesus Christes sake: for otherwise I am of all men most miserable. Good Lord pardon me, consider the frailtie of my flesh, the corruption of my nature, the multitude of temptations, how of my selfe, I am able to do nothing: how if I be left to my selfe I shall come to nothing.

Set my heart streight in the case of Religion to acknowledge thee one God, to worship none other God, to reuerence thy name, and to keep thy Sabaoths. Set my heart right in matters of humane conuersation, to honour my parents, to obey rulers, and reuerence the ministrie of the Gospell: to haue handes cleane from blood, true from Theft, a bodie free from adulterie, and a tongue

tongue voyde of all offence. But purge the heart first O Lord, and then the hand, the eye, the tongue, the foote, and all the whole body will be the cleaner: write all these thy lawes in my heart, O Lord, and in the hearts of all the faithfull people, that wee may beleeue them and keep them all the dayes of our liues to thy glory and praise through Jesus Christ our Sauiour. Amen.

A MEDITATION concerning Prayer, With a Briefe Paraphrase vpon the Petitions of the Lords prayer.

The minde of man hath so large roomth to receiue good things, that nothing indeede can fully fill it, but

but onely God, whom then thy minde fully possesseth, when it fully knoweth him, it fully loueth him, and in all things is framed after his will.

They therefore (deere Lord God) that are thy Children and haue tasted somewhat of thy goodnesse, doe perpetually sigh, that is, do pray vntill they come thereto: and in that they loue thee also aboue all things, it wonderfully woundeth them that other men doe not so: that is, loue thee, and seeke for thee with them. Whereof it commeth to passe that they are enflamed with continuall prayers and desires, that thy kingdome might come euery where, and thy goodnes might be both knowne and in life expressed of euerie man.

And because there are innumerable things, which as well in themselues as in others be against thy glory: they are kindled with continuall prayer and desire, sighing vnspeakeably in thy sight for the increase of thy

holy

holy ſpirit, and ſomtimes when they ſee thy glorie more put back then it was wont to be, either in themſelues or any other, then are they much more diſquieted and vexed. But becauſe they knowe that thou dooſt rule all things after thy good will, and that none other can help them in their neede: they often times doe goe aſide (all buſines laid apart) and giue themſelues to godly cogitations and talke with thee, complaining to thee as to their father of thoſe thinges that greeue them, begging thereto and that moſt earneſtly thy help, not only for themſelues, but alſo for others, eſpecially for thoſe whom ſingularly they embrace in thee, and often doe repeat and remember thy gracious benefits both to other and to themſelues alſo, where through they are prouoked to render vnto thee heartie thankes, thereby beeing inflamed as well aſſuredly to hope well of thy good will towardes them, and patiently to beare all euils: as alſo to ſtudie and

and labour to mortifie the affections of thy flesh, and to order all their whole life to the seruice of their brethren and to the setting forth of thy glorie.

This they know is that prayer thy Sonne Iesus Christ our Lord commaunded to be made to thee in the chamber, the doore being shut. In this kinde of prayer he himselfe did watch often, euen all the whole night: heerein was Paul frequent as all thy Saints be.

This kinde of prayer is the true lifting vp of the minde vnto thee: this standeth in the affections & in the heart, not in words and in the mouth.

As thy children be endued with thy spirit, so frequent they this talke with thee: the more thy spirit is in them, the more are they in talke with thee. Oh giue mee plentifully thy spirit which thou hast promised to poure out vpon all flesh, that thus I may with thy Saintes talke with thee night and day, for thy onely beloued Sonnes sake Iesus

Christ

Christ our Lord. Amen.

Moreouer, thy Saints to prouoke them to this kinde of prayer doe vse first their necessitie, which they consider in three sorts: inwardly concerning their soules, outwardly concerning their bodies, and finally concerning their names and fame; whereto they adde the necessitie of those that bee committed to them, the necessitie of thy Church, and of the commonweale.

Secondly, they vse thy commaundements, which require them vnder paine of sinne to pray to thee in all their neede.

Thirdly, they vse the consideration of thy goodnesse, which art naturally mercifull to young Rauens calling vpon thee: much more then to them for whom Rauens and all things else were made, for whom thou hast not spared thy deere Sonne but giuen him, &c.

Fourthly, they vse thy most sweet and free promises made to heare and help all them that call vpon

vpon thee in Christes name.

Fiftly, they vse examples how that thou which art the God of all, and rich vnto all them that call vpon thee in Christes name, hast heard and holpen others calling vpon thee.

Sixtly, they vse the benefits giuen them before they asked, thereby not onely prouoking them to aske more: but also certifying their faith, that if thou wast so good to graunt them many thinges vnasked: now thou wilt not deny them any thing they aske to thy glory and their weale.

Last of all, they vse the reading and singing of Psalmes and other good prayers, because they knowe thereby peculiarly besides the other Scripture, there is no small help: as may appeare by Paul, Ephe. 5. Col. 3. where he willeth the congregation to vse Psalmes, Hymmes, and spirituall songes, but so that in the heart wee should sing and say them, not that thy children doe not vse their tongues and

words

words in praying to thee, for they vse their tongues, speech, and wordes to stirre vp their inward desire, and feruencie of the minde, full well knowing that else it were a plaine mocking of thee to pray with lippes and tongues onely.

Oh that I might feele now thy spirit so to affect me, that both with heart and mouth, I might heartily, and in faith pray vnto thee.

Now concerning the thinges that are to bee prayed for, thy children know that the prayer taught by thy Sonne, most liuely and plainely, doth contain the same.

And therefore they often vse it, first asking of thee their heauenly father through Christ, that thy name might euerie where bee had in holinesse and praise: then that thy kingdome by regeneration and the ministry of the Gospell might come: and thirdly that willingly, perfectly, & perpetually they might studie to doe, yea doe indeede

thy

thy will with thy holy and heauenly Angels and spirits. These things they seeke and pray for, namely thy kingdome and thy righteousnes before any worldly benefit. After which petitions, because all things, yea euen the benefits of this present life doe come from thee: they doe godly desire the same vnder the name of dayly bread, being instructed of thy wisdome, that after spirituall benefits, to aske corporall, is not vnseemly to thy Children, which knowe both spirituall and corporall to come from thy mercie.

In the other petitions they pray for things to bee taken from them, beginning with forgiuenes of sinnes, which were imprudently prayed for, if that their hearts were not so broken that they could forgiue all things to all men for their part. They adde their profession, that is charitie, whereby they professe that they haue forgiuen all offences done to them.

How bee it, because it is not

enough

enough to haue pardon of that which is past, except they bee preserued from new offences: they pray thee not to leade them into temptations by permitting them to the peruerse suggestion of Sathan: but rather to deliuer them from his importunitie and power: by euill, vnderstanding Sathan the Author of all euill. Oh (deere God) that thou wouldest endue me with thy spirit of grace and prayer with thy Children accordingly to make this prayer alwaies whensoeuer I doe pray.

As for outward euils so long as they doe not (as it were inforce thy people to sinne, in that Christen profession doth account them amongst thy benefits: thy Son hath not taught thy Church to pray for the taking away of them in this prayer, for heere he hath contained but those things for the which all Christians generally and particularly may of faith pray at all times.

It often commeth to pas that exteriour euills, because they be

not

not euills indeede, that is, they are not against Gods grace in vs, therefore they cannot of faith be prayed for to be taken away: for thy children that haue faith doe alwaies preferre thy iudgement before their own, ℣ which iudgement when they know by that which happeneth to them, they submit themselues thereto wholy, although the spirit make his vnspeakeable groanings to help their infirmities by prayer, not to haue them taken away, but that they may haue strength and patience to beare ℣ burthen accordingly, which burthen if it be too heauie in the bitter sence and feeling thereof, they in their prayers doe complain somthing, rather then pray to haue it taken away: as our Sauiour did in the Garden, when he added to his complaint, not my will but thy will be done: so doe thy people in all their complaints adde, not as we wil, but as thou wilt, for they are taught by thy spirit no otherwise to pray, for the taking away of corporall euills, either from themselues

themselues or from others, vnlesse they by the same spirit doe certainely see the same to make to thy glory, as did thine Apostles & seruants, when absolutely and without condition they did aske health or miracle for any, when they healed or raised the dead by prayer, for they knowe nothing can be better then when it is according to thy will. Oh that I might alwayes knowe thy will in all things, and for euer apply my selfe thereto. Hereof it commeth that thy Saintes and deere Children which loue their neighbours as themselues, doe yet notwithstanding in their prayers aske vengeance of some, as we may reade in the Psalmes of Dauid, because in praying and talking with thee, they see by thy holy spirit (for without, it is no true prayer) sometimes thy iudgements vpon some which they perceiue to sinne to death, and therefore ought not to bee prayed for, but rather to be prayed against, because thy glory cannot bee set forth as it should bee

without

without their destruction, thy will is alwaies best and that thing whereto they frame all their desires.

Therefore when they perceiue it decreed with thee such, and such by their distruction, to set forth more mightily thy glorie, how should they but desire and pray for the same. and write it as Dauid hath done, that the godly in reading and waying such prayers, might receiue comfort, and the vngodly be affraide, else when that they perceiue not so manifestly ỹ determined iudgement of God, they in their prayers doe most heartily pray for them as Samuel did for Saul, Moyses for the Israelites, Abraham for the Sodomites Oh good Father for thy mercies sake giue me the true loue of mankinde, but yet so that I may loue man for thee and in thee, and alwaies prefer thy glorie aboue all thinges through Iesus Christ our Lord.

Now though thy Children do knowe that thy will cannot but bee done, and nothing can bee

done

done but that thou or thine own will hast determined to doe, although no man should desire the same, yet are they earnest and frequent in prayer, first to render obedience to thee, which requirest prayer as a spirituall seruice vnto thee, secondly because thou hast ordained prayer, to bee as an instrument and meane, by the which thou worke st thinges with thee alreadie decreed and determined,

Thy children doe vse prayer to offer thee their seruice, if it shall please thee to vse the same. As they doe eate & drinke, which is a meane ordained of thee, for the conseruation of their life, not looking hereby to lengthen their daies aboue their bounds, which already thou hast appointed, but as becommeth them to vse thy meanes which thou hast ordayned to serue thy prouidence.

So doe they (herein as men not curious to know thy prouidence further then thou reuealest it) vse prayer as a meane by the which thou art accustomed to

worke

worke many of thy childrens desire, ꝑ according to thy good will thou maist vse the same: they doe not thinke a mutabilitie in thee, (for thou art God and art not changed, with thee there is no vartablenes, and therefore they pray, not as men which would haue thy determinations ordinãces (which are most wise and mercifull) to be altered: but rather that they might submit their wills to thine, and make them more able to beare thy will and pleasure. They know thou hast promised to help them (calling vpon thee) wherefore they doubt not but thou so wilt doe: therefore pray accordingly.

They loue thee heartily, and therefore they cannot but desire much to talke with thee, that is to pray, euen as a well manered and louing wife will not take vpon her to aske any thing of her husband at all, but ꝑ which she hopeth he would take in good part and doe of his own free will, although she had spoken nothing therof. When she knoweth what her

her husbands will is in things, she gladly talketh w̄ him thereof and accordingly as she seeth hee is purposed to doe, she will often desire him to doe the same.

Euen so thy children (I say) which heartily loue thee, in that they know thy wisdome and will is best, how can they but talke with thee and desire thee to doe that which they know is best, which they know also thou woldest doe if none should aske or pray for the same. Thy children vse prayer as a meane by which they see plainely thy power, thy presence, thy prouidence, mercy and goodnesse towards them, in granting their petitions: and by prayer they are confirmed of thē all. Yea thy children vse prayer to admonish them how that all thinges are in thy hands. In prayer they are as it were of thee put in mind of those things they haue don against thee their good Lord. By reason whereof repentance ensueth, and they conceue a purpose to liue more purely euer afterwards, and more

heartily to apply themselues to all innocency and goodnes. Who (now considering so many great commodities to come by reason of prayer) would maruaile why thy Children are much in praying and in labouring to prouoke others thereunto.

For as none that is a suter to any other will vse any thing which might offend or hinder his sute: so no man that vseth praier will flatter himselfe in any thing that should displease thee (to whom by prayer he mooueth sute whensoeuer he prayeth) so that nothing is a more prouocation to all kind of godlines then praier is.

And therefore not without cause we may see thine Apostles and Seruants to labour so diligently, and desire that others might vse praiers for themselues and others.

As concerning outward things which thy children pray for, although they know thy will and decree is not variable, and thy purpose must needes come to passe:

passe: yet do they receiue by their prayers no small commoditie, for either they obtain their requests or no. If they do obtaine them, then proue they by experience that thou doost the will of them that feare thee, and so they are more kindled to loue and serue thee. And indeed for this purpose thou art woont, when thou wilt doe good to any, to stirre vp their mindes to desire the same good of thee, to the end that both thou & thy gifts may be so much the more magnified and set by of them, by how much they haue beene earnest suters and petitioners for the same. For how can it but inflame them with loue towardes thee, to perceiue and feele thee so to care for them, heare them, and loue them? If they do not obtain that they pray for, yet vndoubtedly they receiue great comfort to see that the euils which presse them & wherof they complaine still doe not oppresse and ouercome them, and therefore they receiue strength to beare the same the better. O

good Father helpe mee that I might heartily loue thee, complaine to thee in all my needs, & alwaies by prayer to poure out my heart before thee. Amen.

Another Paraphrase or Meditation vpon the Lords Prayer.

O Almighty and eternall God, of whom all Fatherhood in heauen & in earth, is named, whose seat is the heauen, whose footstoole is ỹ earth, which of thy great clemency and vnspeakable loue hast not weyed nor considered our great vnkindnes and wilful disobedience, but according to the good pleasure of thy eternall purpose, hast in thy welbeloued Sonne Iesus Christ, chosen vs out of ỹ world, and doost accept vs fatre otherwise then we be indeed to be called, yea, and to be indeed thine adopted Sons, and doost vouchsafe (oh louing Father) that we

as

as it were heauenly Children, should euery one of vs confesse, declare and call thee our heauenly Father: grant (deare Father) that among vs thy poore children by pureness of mind and conscience, by singlenes of heart, by incorrupt and innocent life, an example of vertue and godlines, thy most holy name may be sanctified, and that so many of all other nations as thou hast thereunto chosen and predestinate, beholding our godlines and vertuous deeds that thou worckest in vs, may bee the more stirred to hallow and glorifie thy blessed name.

O faithfull father we beseech thee, that the kingdome of thy holy spirit of grace and prayer, of thy louing kindnesse and mercie, and of all other thy holy vertues, and of thy holy and most blessed word, may continually raigne in our hearts, so that thou wouldest vouchsafe thereby to make vs worthy to be partakers of the Realme and kingdome of thy glorious & blessed presence.

O deare God and heauenlie Father, wee humbly desire thy goodnes to bow our hearts vnto thee, to make vs humble of mind, to make vs lowe in our owne sight, and obedient, that like as thy deare Son our onely sauiour Iesus christ counted his meare workes, praise and life to be only in obeying thy most blessed will, wherein for our sakes hee became obedient to the death of the crosse: so we may euen vnto the very death in lowlinesse, in meeknesse, patience, & thankfulnes, obey thy holy will and not to murmure and grudge, nor refuse whatsoeuer thy fatherly pittie shall thinke good to lay on vs, be it powerty, hunger, nakednesse, sickines, slanders, oppressions, vexations, persecutions, yea or death it selfe for well doing, but in all things seek and labour to make these our earthly bodies serutceable to do thy will, and to refuse that thou wilt not: neuer to striue nor wrastle against thy holy will, but with thy heauenly Citizens & houshold, builded vpō the

the foundation of thy holy Pro-phets and Apostles, thy Sonne Jesus Christ beeing the head corner stone, all selfe-will and controuersie in opinions secluded, the lusts, desires and affections of the flesh mortified, the flattering assaults of ỹ vaine world, the cruell and subtill layings a-wait of the diuell ouercome, agreeing together quietly, and vnited in spirit, we may freely obay vnto thy most blessed will, therein to walke all the daies of our life.

O deare God, giue vnto our needfull bodies necessarie sustenance, and take from vs all loue of worldly things, all carefulnes and couetousnes, that wee may the more freely worship & serue thee. Oh mercifull Father wee beseech thee to giue vnto vs that heauenly bread to strengthen our hearts, I meane the body of thy deare Sonne Jesus Christ, the very food & health of our soules, that wee may alwaies with thankefulnes firmly feed on him by faith, and vtterly forsake and

abhorre all false doctrine & perswasions of men, and all lying Spirits that shall perswade vs any otherwise of him then thy holie word doth teach and assure vs: satisfie our hungrie soules (deare Father) with the marrow and fatnesse of thy rich mercie promised to vs in the same thy Sonne, and of our eternall election, redemption, iustification, and glorification in him. Make vs (oh gracious God) to contemne and despise this world, with the vaine things and pleasures thereof, and inwardly to hunger for thy blessed kingdome and presence, which do thou satisfie (good God) in thy good time according to thy good will and pleasure. O most louing God, giue vs the bread of thy diuine precepts, & make our hearts perfect, that we may truely and freely walke and liue in them all the daies of our life. Oh deare and mercifull Father we beseech thee giue vs the bread of thy liuely and heauenly word, and the true vnderstanding thereof, which

which is the light of our paths, the food, strong Tower, and sure defence of our soules, that wee being well fenced with this munition, fed, and filled with this food, may bee worthie guests at thy celestiall feast and wedding, where we shal neuer hunger nor want.

Oh most righteous and mercifull GOD, Father and gouernor of our life, wee confesse that wee haue grieuously sinned against thee from our youth vp til now, in ingratitude, in vnthankfulnesse, wilfulnesse, disobedience, presumption and innumerable our negligences & sinnes, which we from time to time most hainouslie haue committed, whereby we haue deserued not onely sore and grieuous plagues, but euen eternall damnation, were it not that thou art the Lord of mercie, & hast power to shew mercy on whome thou wilt, wherein thou art rich and plentifull to all them that call vpon thee faithfully: wherefore (deare Father) wee seeing our

manifold and grieuous sinnes, which wee haue committed against thee, and also thy great mercy, louing kindnes, patience, and long suffering towards vs, are compelled not onely to beare patiently, and suffer our enemies when they raile on vs, slander vs, oppresse vs, vex vs, or trouble vs, curse, persecute, and kill vs: but also to speak well of thē, to instruct them, to pray for thē, to doe them good, to blesse them, to cloath them, to feed them: so heaping coles of thy charitie and loue vpon them, and mercifullie to forgiue them, euen as thou (deare Father) for thy beloued Christs sake hast forgiuen vs. Thus hast thou taught vs (good Father) not as the Hypocrites, to looke narrowly on our neighbours faults, but diligentlie to examine our owne consciences wherein we haue offended thee, and also what occasion of offence or falling wee haue giuen to our brethren in eating, drinking, going, apparell, speaking, dissolute or vncomely laughter, in bargaining

ning or by any meanes, and with all speed seeke to reconcile our selues to them, and to forgiue vnto others from the bottome of our harts whatsoeuer they haue offended vs, & to doe none otherwise then wee wish and desire in our hearts that others should doe to vs, that so wee may find thee (O Lord) in forgiuing vs our trespasses, milde and mercifull, which speedily doe thou shew thy selfe vnto vs, for thy deare Christs sake.

Oh Lord thou God of the righteous, we feele the frailtie of our nature to be so peruerse and apt to sinne, that when thou by the gifts of thy holy spirit dost moue vs, and as it were call vs, yea rather draw vs vnto thee: then are we drawen away and tempted of our owne concupiscence & lust, besides the great and dangerous assaults of the world & the deuill: therefore (faithfull Father) we thy poore children, beseech thee to take from vs all those euils and occasions that may draw vs from thee. Oh deare

deare God, protect, defend, and strengthē vs against all the suggestions and assaults of our enemies, the world, the flesh, & the deuill, that neither in prosperity we wax hautie or high minded, to say vnthankfully, what fellow is the Lord? nor yet in the aboundance of temptations, anguish, vexation, tribulation, or persecution, to be oppressed with feare, nor deceiued by flatterie, nor yet to fall in despaire, and so vtterly perish: but in all dangers and perils of temptations, and in the middest of the stormie tempests of tribulation (deare Father) make vs thy poore children to feele the consolation of the certainty of our eternall election in Christ Iesus our Lord, and to perceiue thy fatherly succour ready to helpe vs, least that wee beeing ouercome with the wicked sleights and deceitful inuasions of the enemies, should (as without thy grace and mercifull protection wee shall) bee drawne into an obstinate mind, and so shut vp the Conduit that should

should lead thy gracious gifts & benefits vnto vs, to our commoditie & comfort, that thou mightest lead vs forth with the euill doers, and harden our hearts. Therefore (O good God) giue vs these thy good gifts, namely, strength, patience, and ioyfulnes of heart, to reioyce in temptations, and assure vs that it is the triall of our faith, that faith in vs may haue her perfect worke, that when we be well approued & purged with the fire of temptation, we may finish our life in victory, and euermore liue with thee in thy heauenly kingdome, where no temptation shall do vs hurt.

Finally (most mercifull Father) we humbly beseech thee to deliuer vs from this present euill world, from all humane and worldly feare, from all infirmities of the flesh and minde, from all false Prophets and teachers, from false brethren, from traitours, and tyrants, &c. And if it be thy good pleasure, and may make most to the glorie of thy name,

name, deliuer vs from the hands of our enemies, and from all other euils present and to come both of body and soule, that wee being by thy great mercie defended from all hurtfull things, may alwaies vse those things that be profitable for vs, deuoutly giuen to serue thee in good workes, that the yoake of our enemies, and the bonds of our sinne being shaken off, wee may possesse the inheritance of thy heauenly kingdome, which thy deare Sonne Iesus Christ hath with his precious blood purchased for thine elect, from the beginning of the world: for thine is the kingdome, thou onely hast the maiesty, thou only art the God aboue all gods, King of all Kings, and Lord of all Lords: thou onely hast the power and authority to set vp kings, and to put them downe: thou liftest the poore out of the dust, and makest him to sit amongst the Princes of thy people: thou onely makest warres to cease, and giuest victorie to whom thou wilt. (O deere God) there

there is neither maiestie, rule, nor power, honour nor worship, dignitie nor office, riches nor pouertie, health nor sickneſſe, plentie nor scarcitie, prosperitie nor aduerſitie, warre nor peace, life nor death, nor any other thing, but it is all thine, and thou both haſt the power, & also wilt giue it to whom it pleaſeth thee in thy time and ſeaſon, that all glorie may bee giuen to thee alone, for thou art worthy.

O deare Father to thee wee come therefore for helpe and ſuccour, for without thee there is no helpe at all. O good Father deliuer vs from all that is euill in thy ſight, for thy owne names ſake, and for thy deare Chriſts ſake, that we being armed with thy holy armor, and weaponed with thy bleſſed word, and inſtructed by thy holy Spirit, may according to thy holy promiſe, ſerue thee without feare all the dayes of our life, in ſuch holines and righteouſnes as is acceptable in thy ſight. To thee therefore (our deare father) our Creator,

ator, feeder, protector, gouernor and defender, and thy beloued Sonne Iesus Christ our onely peace, mercie-seat, redeemer, iustifier, and aduocate, and thy holy spirit our sanctification, our wisedome, teacher, instructer, & cõforter, be all dominion, power, and glorie, for euer and euer. Amen.

A MEDITATION of the comming of Christ to iudgement, and of the reward both of the faithfull and vnfaithfull.

THe Lord Iesus Christ, the sonne of the euerliuing God, by whõ all things were made, are ruled and gouerned,

uerned, as of thy loue for our re=
demption, thou diddest not dis=
daine to be our Mediator, and to
take vpon thee our nature in the
wombe of a Virgin, purely and
without sinne by the operation
of the holie spirit, that both thou
mightest in thine owne person
wonderfully beautifie and exalt
our nature, and worke the same
in vs also: First, abolishing the
guiltines of sinne by remission,
then sinne it selfe by death, and
last of all death, by raising vp a=
gaine these our bodies, that they
may be like vnto thine own glo=
rious and immortall bodie, ac=
cording to that power wherwith
thou art able to subiect all things
vnto thee. As I say of thy loue
for our redemption thou becamest
man, and that most poore and af=
flicted vpon earth, by the space of
xxxiii. yeres at the least, in most
humilitie, and paidst the price of
our ransome by thy most bitter
death and passion, for the which
I most heartily giue thankes to
thee, So of the same thy loue to=
wards vs in thy good time thou

wilt

wilt come againe in the clouds of heauen with power, and great glorie, with flaming fire, with thousands of Saints, with Angels of thy power, with a mightie crie and shout of an Archangell, and blast of a Trumpet, sodainly as the lightning which shineth from the East, &c, when men think least, euen as a theefe in the night, when men be all a sleepe, thou wilt so come (I say) thus suddenly in the twinckling of an eye, all men that euer haue beene, be, and shall be, with women and children, appearing before thy tribunal iudgement seat, to render an account of all things which they haue thought, spoken and done against thy law, openly and before all Angels, Saints and diuels, and so to receiue the iust reward of thy vengeance, if that they haue not repented and obeyed the Gospell, and so to depart from thee to the Diuell & his Angels, and all the wicked which euer haue been, be, or shal bee, into hell fire, which is vnquenchable, and of paines intolerable,

lerable, easeleſſe, endleſſe, hopeleſſe, euen from the face of thy glorious and mighty power: but if they haue repented and beleeued thy Goſpell, if they be found watching with their Lampes & Oyle in their hands, if they be found ready apparelled with the wedding garment of innocencie, if they haue not hardned their hearts, and hourded vp their treaſure, procuring thy vengeance in the day of wrath to bee reuealed, but haue vſed the time of grace, the acceptable time, the time of ſaluation, that is, the time of this life in ẏ which thou ſtretcheſt out thy hand, & ſpreadeſt thine armes, calling and crying vnto vs to come vnto thee which art meeke in heart and lowly, for thou wilt eaſe all that labour, and are heauie ladē, if they haue viſited the ſicke and priſoners, comforted the comfortleſſe, fedde the hungrie, cloathed the naked, lodged the harbourleſſe: if they haue not loaden their hearts with gluttonie and ſurfeting, and carefulnes of this life:

life: if they haue not digged and hid their Talents in the ground, doing no good therewith, but haue been faithful to occupie thy gifts to thy glorie, and haue washed their garments in thy blood by heartie repenting them, then shall thy Angels gather them together, not as the wicked which shall bee collected as fagots, and cast into the fire: but as the good Wheat that is gathered into thy barne: then shall they bee caught vp to meet thee in the clouds: then shall their corruptible bodie put on incorruption: then shall they be indued with immortalitie and glorie: then shall they be with thee, and goe whither thou goest: then shall they heare, Come ye blessed of my Father, possesse the kingdome prepared for you from the beginning, &c. then shall they be set on seats of maiestie, iudging the whole world: then shall they raigne with thee for euer: then shall God be all in all with them, and to them: then shall they enter and inherite heauenly Ierusalē.

and

and the glorious restfull land of Canaan, where is alway day & neuer night, where is no manner of weeping, teares, infirmitie, hunger, cold, sicknes, enuie, malice, nor sinne, but alwaies ioye without sorrow, mirth without measure, pleasure without pain, heauenlie harmonie, most pleasant melody, saying and singing, Holy, Holy, Holy, Lord God of hostes, &c. In summe, the eye hath not seene, the eare hath not heard, neither hath it entred into the heart of man, that they shal then inherite and most surely enioy, although here they bee tormented, prisoned, burned, sollicited of Sathan, tempted of the flesh, and entangled with the world, where through they are enforced to crie, thy kingdome come, come Lord Iesu, &c. How amiable are thy Tabernacles? Like as the Hart desireth the water brookes, &c. Now let thy seruant depart in peace: I desire to be dissolued and to be with Christ: we mourne in our selues waiting for the deliuerance of

our

our body, &c. Oh gracious Lord, when ſhall I find ſuch mercie with thee that I may repent, beleeue, hope and looke for this grace, with the full fruition of thoſe heauenly ioyes, which thou haſt prepared for all them that feare thee, and ſo reſt with thee for euermore.

A MEDITATION concerning the ſober vſage both of the bodie, and the pleaſures of this life.

THis our bodie which god hath made to bee the tabernacle and manſion of our Soule for this life, if we conſidered accordingly, we could not but vſe it otherwiſe then we do: that is, we would vſe it for the ſoules

soules sake, being the guest ther-
of, and not for the bodie it selfe,
and so should it bee serued in
things to help, but not to hinder ẏ
soule. A seruant it is, & therfore it
ought to obay to serue the soule ẏ
the soule might serue God, not
as the bodis will, neither as the
soule it self will, but as God wil,
whose will wee should learne to
know & behaue our selues there-
after. The which thing to ob-
serue is hard for vs now by rea-
son of sinne which hath gotten
a mansion house in our bodies, &
dwelleth in vs as doth the soule,
to the which (sinne I meane) we
are altogether of our selues in-
clined, because we naturally are
sinners and borne in sinne, by
reason whereof we are ready as
seruants to sinne, and to vse our
bodies accordingly, making the
soule to sit at reward, and pam-
pering by the seruant to our
shame. Oh therefore good Lord
that it would please thee to open
this geare vnto me, and to giue
mee eyes to consider effectuallie
this my body what it is, namely,

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a ſeruant ſent for the ſoule to ſoiourne in, and ſerue thee in this life: yea, it is by reaſon of ſinne that hath his dwelling there, become now to the ſoule nothing elſe but a priſon, and that moſt ſtraight, vile, ſtinking, filthie, and therefore in danger of miſeries, to many in all ages, times and places, till death hath turned it to duſt wherof it came, and whither it ſhall returne, that the ſoule may returne to thee from whence it came, vntill the day of iudgement come, in the which thou wilt raiſe vp that bodie, that then it may bee partaker with the ſoule, and the ſoule with it inſeperably of weale or woe, according to that is done in and by the ſame body here now in earth.

Oh that I could conſider often and heartilie theſe things, then ſhould I not pamper vp this bodie to obay it, but bridle it that it might obay the ſoule: then ſhould I feele the paine it putteth my ſoule vnto, by reaſon of ſinne and prouocation to all euill, continually

ally desire the dissolution of it with Paul, & the deliuerance from it, as much as euer did prisoner his deliuerance out of prison, for alonely by it the deuill hath a doore to tempt, and so to hurt me: in it I am kept from thy presence, and thou from being so conuersant with me, as els thou wouldst bee: by it I am restrained from the sense and feeling of all the ioyes and comforts (in manner) which are to bee taken as ioyes and comforts indeed. If it were dissolued and I out of it, then could Sathan no more hurt me: then wouldst thou speake to me face to face: then the conflicting time were at an end: then sorrow would cease, and ioye would encrease, and I should enter into inestimable rest. Oh that I considered this accordingly.

An other meditation to the ſame effect.

The beginning of all euill in our behauiour, ſpringeth out of the deprauation and corruptneſſe of our iudgement, becauſe our wil alwaies followeth that which reaſon iudgeth to be followed.

Now that which euery man taketh to be friendly, and agreeing to his nature, the ſame doth hee iudge neceſſarilie to bee good for him, and to be deſired.

This is meate, drinke, apparell, riches, fauour, dignity, rule, knowledge, and ſuch like, becauſe they are thought good and agreeing either to the body, or to the minde, or to both: for they help either to the conſeruation, or to the pleaſure of man, accounted of euery one, amongſt good things.

Howbeit ſuch is the weakneſs of our wit on the one part, and the

the blindnesse and too much rage of our lusts on the other part, ỹ we being left to our selues, cannot but in the desire of things which we iudge good and agreeing to our nature, by the iudgement of our sences and reason: we cannot (I say) but ouerpasse the bounds whereby they might be profitable vnto vs, and so we make them hurtfull to vs, which of themselues are ordained for our health. What is more necessarie then meate and drinke, or more agreeing to nature? but yet how few be there which doe not hurt themselues by them? In like manner it goeth with riches, estimation, friends, learning, &c. Yea, although we bee in these most temperate, yet whe there wanteth the spirit our regeneratour, wee are so drowned in them, that wee are vtterly neglect to lift vp our minds to ỹ good pleasure of God, to the end wee might imitate and follow God our maker, by yeelding our selues ouer, duely to vse his gifts, to that common & priuate

vtilitie of our neighbours.

But now, God onely is life and eternitie, and cannot but demaund of vs his handy worke, that we should render our selues and al we haue, to the end wherfore wee were made, that is, to resemble for our portiō his goodnesse, as those which be nothing else but witnesses and instruments of his mercy. So that when wee wholly doe naturally striue against that kind of life whereto he hath created vs, by seeking alwayes our selues: what other thing ought to insue, but that he should againe destroy vs and take away his notable gifts, wherewith hee endued vs, that by all kind of well doing wee should resemble his image? yea what other thing may ensue but that it should leaue vs and that eternally, that wee might feele, and by experience proue how bitter a thing it is to leaue the Lord, in whom is all goodnesse. Oh that therefore I might find such fauour in thy sight deare father, that thou wouldest worke

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in mee by thy holy Spirit a true knowledge of all good things & hearty loue to the same, through Iesus Christ our Lord and onely Sauiour. Amen.

A Meditation for exercise of true mortification.

HE that will bee ready in waighty matters to denie his owne will, and to bee obedient to the will of God, the same had need to accustome himselfe to denie his desires in matters of lesse waight, and to exercise mortification of his own wil in trifles. For if that our affections by this daily custome, be not (as it were) halfe slaine, surely, surely, when the plunge shall come, wee shall find the more to doe. If wee cannot watch with Christ one houre, as hee saith to Peter, we vndoubtedly can much lesse goe to death with him. Wherefore that in great temptations we may bee ready to say

with Christ, not my will but thine be done: in that this commonly commeth not to passe but where the rootes of our lusts by thy grace (deare Father) are almost rotted and rooten out by a daily denial of that they desire, I humblie beseech thee for Christs sake to help me herein. First pardon mee my cherishing, and (as it were) watering of mine affections, obeying them in their deuises and superfluous desires, where-through in that they haue taken deepe roote, and are too liuely in me. I secondlie doe beseech thee to pull them vp by the rootes out of my heart, & so hereafter to order mee, that I may continually accustome my selfe to weaken the principall roote, that the by-rootes and branches may loose all their power. Grant me I beseech thee that thy grace may daily mortifie my concupiscence of pleasant things, that is, of wealth, riches, glorie, libertie, fauour of men, meates, drinkes, apparell, ease, yea, and life it selfe, that the horrour

horrour and impatiencie of more grieuous things may bee weakned, and I made more patient in aduerſitie. Wherevnto I further deſire and pray thy goodneſſe (deare Father) that thou wilt adde this, namely, that I may for euer become obedient & ready to thy good will, in all thinges heartily and willingly to ſerue thee and doe whatſoeuer may pleaſe thee. For thou doubtleſſe although wee accuſtome our ſelues in the pleaſant things of this life to a mortification and deniall of our ſelues: yet we ſhall find enough to doe when more bitter and weighty croſſes come. For if thy Sonne our Sauiour (euer woont to obay thy good will) prayed ſo heartily and often, not my will but thy will bee done: wherby hee declareth himſelfe to bee very man: how can it be but we whoſe nature is corrupt, not onely in nativitie but in the reſt of our whole life alſo, ſhall find both our hands full in great and grieuous temptations, wholly to reſigne our

selues vnto thee: Grant therefore (deare Father) for thy Christs sake, to me a miserable wretch, thy grace and holy Spirit to bee effectuall in mee, that daily I may accustome my selfe to denie my will in more easie & pleasant things of this life, & whē need shall bee, I may ouercome with Christ to thee in a resigned will, alwaies stedfastly expecting thy mercy, & in the mean season, continually obeying thee with readinesse & willingnes, doing whatsoeuer may most please thee, through Christ our Lord, which liueth with thee, &c.

A Godly meditation and instruction of the prouidence of God towards mankind.

This ought to bee vnto vs most certaine, that nothing is done without thy prouidence (O Lord) that is, that nothing is done bee it good or bad, sweet or sower, but by thy knowledge,

ledge, that is, by thy will, wisedome, and ordinance: for all these (knowledge doth comprehend in it) as by thy holy word wee are taught in many places, that euen the life of a sparrow is not without thy will; nor any libertie or power vpon a pocket haue all the deuils in hell, but by thy appointment and wil, which will wee alwaies must beleeue most assuredly to bee all iust and good, howsoeuer other wise it seeme vnto vs. For thou art meruailous and not comprehensible in thy waies, and holy in all thy workes. But hereunto it is necessarie also for vs to know no lesse certainlie that though all things be done by thy prouidēce, yet the same prouidence hath many & diuers meanes to worke by, which meanes being contēned, thy prouidence is contemned also.

As for example: meate is a meane to serue thy prouidence for the preseruation of health & life here, so that hee which contemneth to eate because thy

prouidence is certaine and vnfallible, the same contemneth thy prouidence. Indeed if that it were so that meat could not be had, then should wee not tie thy prouidence to this meane, but make it free, as thou art free, that is, that without meat thou canst helpe and giue health and life, for it is not of any need that thou vsest any instrument or meane to serue thy prouidence: thy power and wisedome is infinite, and therefore should wee hang on thy prouidence euen when all is cleane against vs. But for our erudition and infirmities sake, it hath pleased thee by meanes to worke, and deale with vs here, to exercise vs in obedience, and because we cannot else (so great is our corruption) sustaine thy naked and bare presence.

Grant me therefore (deare father) I humbly beseech thee for Christs sake, that as I something now know these things, so I may vse this knowledge to my comfort & commodity in thee: that

that is, grant that in what state soeuer I be, I may not doubt, but the same doth come to me by thy most iust ordinance, yea by thy mercifull ordinance: for as thou art iust so art thou mercifull, yea thy mercie is aboue all thy workes. And by this knowledge graunt mee that I may humble my selfe to obay thee, and looke for thy helpe in time conuenient, not onely when I haue meanes, by which thou mayst worke and art so accustomed to doe: but also when I haue no meanes but am destitute, yea, when that all meanes be directly and cleane against mee, grant (I say) yet that I may stil hang vpon thee and thy prouidence, not doubting of a Fatherly end in thy good time.

Againe, least I should contemne thy prouidence, or presume vpō it by vncoupling those things which thou hast coupled together, preserue me from neglecting thy ordinary and lawfull meanes in all my needs, if so be I may haue them, and with good

good conscience vse them, although I know thy prouidence be not tyed to them, further then pleaseth thee: but grant that I may with diligence, reuerence and thankfulnesse vse them, and thereto adde my diligence, wisedome and industrie in all things lawfull, to serue thereby thy prouidence, if it so please thee, how bee it, so that I hang in no part on the meanes, or on my diligence, wisedome and industrie, but onely on thy prouidence, which more and more perswade me to be altogether fatherly and good, how farre soeuer otherwise it appeare and seeme, yea, is felt of mee. By this I being preserued from negligence on my behalfe and despaire or murmuring towards thee, shall become diligent and patient through thy meere and alone grace: which giue and increase in me, to praise thy holy name for euer, through Iesus Christ our Lord and onely Sauiour. Amen.

A Meditation of the presence of God.

THere is nothing that maketh more to true Godlines of life then the perswasion of thy presence (deare Father) & that nothing is hid from thee, but all to thee is open and naked, euen the very thoughts which one day thou wilt reueale and open, either to our praise or punishment in this life, as thou diddest Dauids faults which hee did secretly, 2. Reg. 12. or in the life to come, Math. 25. for nothing is so hid that shall not bee reuealed.

Therefore doth the Prophet say, woe vnto them that keepe secret their thoughts, to hide their counsell from the Lord, and doe their workes in darknesse: saying, who seeth vs? Graunt to me therfore (deare God) mercie for all my sinnes, especiallie my hid and close sinnes: enter not

not into iudgement with me, I humbly beseech thee, giue mee to beleeue truely in thy Christ ẏ I neuer come into thy iudgement for them, that with Dauid I might so reueale thē & confesse them vnto thee, that thou wouldest couer them. And grant further, that hencefoꝛth I alwaies thinke my selfe continually conuersant befoꝛe thee, so that if I doe well I passe not of the publishing of it, as hypocrites doe; if I doe oꝛ thinke any euill, I may foꝛthwith know that the same shall not alwaies bee hid from men.

Grant me that I may alwaies haue in mind that day wherein my woꝛkes of darknesse shall bee illumined, and also the sentence of thy Sonne, that nothing is so secret which shall not bee reuealed. So in trouble and woꝛong I shall find comfoꝛt, and otherwise bee kept through thy grace from euill, which doe thou woꝛke I humbly beseech thee foꝛ Christs sake. Amen.

A Meditation of Gods power, beautie, and goodneſſe, &c.

BEcauſe thou Lord wouldeſt haue vs to loue thee, not only doeſt thou will, entice, allure and prouoke vs: but alſo doſt command vs ſo to doe, promiſing thy ſelfe vnto ſuch as loue thee, and threatning vs with damnation if we do otherwiſe: whereby we may ſee both our great corruption and naughtineſſe, and alſo thine exceeding great mercie towards vs. Firſt concerning our corruption and naughtineſſe, what a thing is it, that power, riches, authoritie, beautie, goodneſſe, liberalitie, truth, Iuſtice, which all thou art good Lord, cannot moue vs to loue thee? whatſoeuer things we ſee, faire, good, wiſe, mightie, are but euen ſparkles of thy power, beautie, goodneſſe, wiſedome, which thou art. For to the

end

end thou mightest declare thy riches, beautie, power, wisedome, goodnesse, &c. thou hast not onely made but still dost conserue all creatures to be (as Dauid saith of the heauens) declarers and setters forth of thy glorie, and as a booke to teach vs to know thee.

How faire thou art, the beautie of the Sun, Moone, Starrs, light, flowers, Riuers, fields, hills, birds, beasts, men and all the creatures, yea the goodlie shape and forme of the whole world doth declare.

How mightie thou art, we are taught by the creation of this world euen of naught, by gouerning the same, by punishing the wicked mightie Giants thereof, by ouerthrowing their deuises, by repressing the rages of the sea within her bounds, by stormes, by tempests, by fires: these and such like declare vnto vs thine inuisible, almightie and terrible power, whereby thou subduest all things vnto thee.

How rich thou art, this world thy great and infinite treasure house

houſe doth well declare. What plentie is there, not onely of things, but alſo of euerie kind of things? Yea how doſt thou yearly & daily multiply theſe kinds? how many ſeeds doſt thou make of one ſeed, yea what great increaſe doeſt thou bring it vnto? Theſe cannot but put vs in remembrance of the exceeding riches that thou haſt. For if to thine enemies which loue thee not (as the moſt part in this world be) thou giueſt ſo plentifully thy riches here, what ſhall wee thinke of the bleſſings that with thy ſelfe thou haſt laid vp for thy friends? How good thou art, all creatures generallie and particularly doe teach. What creature is there in the world which thou haſt not made for our commodities? I will not ſay how that thou mightſt haue made vs creatures without ſence or reaſon if thou hadſt would, But amongſt all things none doth teach vs ſo much thy great loue towards vs, as doth the death of thy moſt dearly beloued Sonne, who

who suffered the paines and terrors thereof, yea and of hell it self for our sakes: If this thy loue had beene but a small loue, it would neuer haue lasted so long nor Christ should neuer haue dyed.

A Meditation of death, and the commoditie it bringeth.

WHat other thing do we daily in this present life, then heape sinne to sinne, and hoord vp trespasse vpon trespasse? so that this day is worse alwaies then yesterday by encreasing as daies, so sins, and therefore thy indignation (good Lord) is against vs: but when we shall be let goe out of the prison of the bodie, and so taken into thy blessed company: then shall we be in most safety of immortality and saluation: then shall come vnto vs no sicknes, no need, no paine, no kind of euill to sonle or bodie, but whatsoeuer good

good we can wish, that shall we haue, and whatsoeuer we loath, shall be farre from vs. O deare Father, that we had faith to behold these things accordingly: oh that our hearts were perswaded thereof, and our affections inflamed with the desire of them. Then should wee liue in longing for that which now wee most loath. Oh helpe vs, and graunt that we being ignorãt of things to come, and of the time of our death (which to thee is certain) may so liue and finish our tourney here, that we may be ready and then depart, when our departing may make most to thy glorie and our comfort, through Iesus Christ. What is this life but a smoake, a vapour, a shadow, a warfare, a bubble of water, a word, grasse, a flower? Thou shalt die, is most certaine, but of the time no man can tell when. The longer in this life thou dost remaine, the more thou sinnest, which will turne to thy more paine. By cogitation of death, our minds bee often in manner oppressed

oppressed with darknes, because we do but remember the night of the bodie, forgetting the light of the mind, and of the resurrection, There to remember the good things that after this life shall ensue, without wauering, in the certainty of faith, and so shall the vsage of death bee the more desired. It is like a sailing ouer ye sea to thy home & country, it is like a medicine or purgation to ye health of the soule and bodie, it is the best Physition, it is like a Womans trauaile, for as the Childe (being deliuered) commeth into a more large place thē the wombe wherein it did lie before: so the soule being deliuered out of the bodie, commeth into a much more large and faire place euen into Heauen.

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A Godly Meditation vpon the passion of our Saviour Iesus Christ.

O thy Lord Iesus Christ the Sonne of the euerlasting and Almightie God, by whome all things were made, & be ruled and gouerned, thou the liuely Image of the substance of the Father, the eternall wisedome of God, the brightnesse of his glorie, God of God, light of light, coequall, coeternall, and consubstantiall with the father, thou of the loue thou hadst to mankind, that when he was fallen from the fellowship of God into the societie of Sathan and all euill, diddest vouchsafe for our redemption to become a mediatour betweene God and man, taking to the God-head our nature, as concerning the substance of it, and so becamest man, also the heire of all, and most mercifull Messias, which by the power of thy Godhead, and merits

of

of thy man=hood, hast made purgation of our sins, euen by thine owne selfe, whilst thou wast here on earth, beeing now set on the right hand of thy Father for vs, euen now concerning our nature in maiestie, glorie, and power infinite: I beseech and humbly pray thy mercie, to grant mee at this present to rehearse some of thy passion and suffrings for me, the last night thou wast here before thy death, that thy good spirit might thereby be effectuall to worke in me faith, aswell of the pardon of my sinnes by them, as mortification of mine affections, comfort in my crosses, and patience in afflictions. Amen.

In the middest of thy last supper with thy deare Apostles, these things could not but be before thee, namely that they all would leaue thee, the most earnest would forsweare thee, and one of the 12. should most traiterously betray thee, which were no small crosses vnto thee. Iudas was admonished of thee to beware, but when he took no heed, but

but wilfully went out to finish his worke, contemning thy admonition and counsell, hee could not but vexe thy most loving heart. After supper, there was contention amongst the Disciples who should be greatest after thee: yea dreaming carnally of thee and thy kingdome, and having this affection of pride and ambition buzze amongst them, notwithstanding thy diligence in reproouing and teaching them.

After thy admonition to them of the crosse that would come, thereby to make them more vigilant: so grosse were they, that they thought they could with their two swords put away all perils, which was no little griefe vnto thee. After thy comming to Gethsemane, heauinesse oppressed thee, and therefore thou willedst thy Disciples to pray: thou didst tell Peter & his fellowes, that thy heart was heauie to death, thou didst will them to pray, being carefull for them also least they should fall into temptation. After this

this thou wentst a stones cast from them and kneelest pray thy selfe, falling flat and groueling vpon the earth, but alas thou feelest no comfort, and therefore thou comest to thy Disciples, which of all other were most sweet and deare vnto thee: but lot to thy further discomfort, they passe neither of thy perils nor of their owne, and therfore sleepe apace. After thou hadst waked them, thou goest againe to pray, but thou foundest no cõfort at all, and therefore diddest returne againe for some comfort at thy dearest friends hands. But yet againe alas they are fast asleepe, whereupon thou art enforced to goe againe to thy heauenly Father for some sparke of comfort in these thy wonderfull crosses and agonies: now here thou wast so discouraged and so comfortlesse, that euen streames of blood came running frõ thine eyes and eares, and other parts of thy body: But who is able to expresse the infinitenesse of thy crosses euen at thy beeing in the

Garden?

Garden? all which thou sufferedst for my sake, aswell to satisfie thy Fathers wrath for my sinnes, as also to sanctifie all my sufferings the more gladly to bee sustained of me.

After bloudy prayer, thou comest, and yet againe foundest thy Disciples asleepe, & before thou canst well awake them, loe Iudas commeth with a great band of men, to apprehend thee as a theefe, and so doth, leading thee away to the high Bishops house Annas, and so from him to Caiphas. Heere now to augment this thy miserie, behold thy Disciples flie from thee, false witnesses bee brought against thee, thou art accused and condemned of blasphemie, Peter euen in thy sight forsweareth thee, thou art vniustly stricken for answearing lawfully, thou art blindfield, stricken & buffeted all the whole night in the Bishop Caiphas house of their cruell seruants.

In the morning betimes, thou art condemned againe of the Priests of blasphemie, & therfore

they bring thee before the secular power to Pylate, by whome thou art openly arraigned as other theeues and malefactors were: when hs saw that thou wast accused of malice, yet hee did not dismisse thee but did send thee to Herod, where thou wast derided shamefully in comming and going to and from him all the way wonderfully, especially after Herod had apparelled thee as a foole.

Before Pylate againe therefore thou wast brought, and accused falsly, no man did take thy part or speake a good word for thee.

Pylate caused thee to bee whipped and scourged, & to be handled most pittifully, to see if any pitty might appeare with the Pharisees, but no man at all pittied thee.

Barrabas was preferred before thee, all the people (head and taile) was against thee and cryed hang thee vp: vniustly to death wast thou iudged, thou wast crowned with thornes that peirsed thy braines: thou wast made

made a mocking stock, thou wast reuiled, rebuked, beaten, & most miserably handled. Thou wentest through Jerusalem to the place of execution, euen ỳ mount of Caluarie. A great Crosse to hang thee on was laid vpon thy backe to beare and draw, as long as thou wast able.

Thy body was racked to bee nailed to the tree, thy hands were bored thorow, and thy feet also. Nailes were put thorow them to fasten thee thereon, thou wast hanged betweene Heauen and earth as one spewed out of heauen, and vomited out of the earth, vnworthy of any place: ỳ high priests laught thee to scorn, the Elders blasphemed thee, and said God had no care for thee: the common people laught and cried out vpon thee, thirst oppressed thee, but Vinagre onely and gall was giuen to thee to drinke, heauen shined not on thee, the Sun gaue thee no light, the earth was afraid to beare thee, Sathan tempted thee, and thine owne senses caused thee to cry

out, My God, my God, why hast thou forsaken mee? Oh woonderfull passions which thou sufferedst,

In them thou teachest me, in them thou comfortest mee, for by them God is my father, my sins are forgiuen, by them I should learne to feare God, to loue god, to hope in God, to hate sinne, to be patient, to call vpon God, and neuer to leaue him for any temptations, but with thee still to cry Father, into thy hands I commend my Spirit.

A confession of sinnes and prayer for the mittigation of Gods wrath and punishment for the same.

OAlmighty God King of all Kings and gouernor of all things, whose power no creature is able to resist, to whome it belongeth iustly to punish sinners, and to be mercifull vnto

vnto them that truely repent: we confesse that thou dost most iustly punish vs, for we haue grieuously sinned against thee, and wee acknowledge that in punishing vs thou dost declare thy selfe to be our most mercifull Father, aswell because thou dost not punish vs, in any thing as we haue deserued: as also, because by punishing vs thou dost call vs, and (as it were) draw vs to increase in repentance, in faith, in prayer, in contemning of the world, & in heartie desiring for euerlasting life, and thy blessed presence. Graunt vs therefore gracious Lord, thankefully to acknowledge thy great mercy, which hast thus fauourably dealt with vs, in punishing vs not to our confusion but to our amendment: And seeing thou hast sworn that thou wilt not the death of a sinner but that hee turne and liue, haue mercy vpon vs and turne vs vnto thee for thy dearly beloued Sonne Iesus Christs sake, whome thou wouldest should bee made a slaine sacrifice for our

sins, thereby declaring thy great and vnspeakeable anger against sinne and thine infinite mercie towards vs sinfull wretches.

And forasmuch as the dulnesse of our hearts, blindnesse and corruption is such, that wee are not able to arise vp vnto thee by faithfull and hearty prayer, according to our great necessitie, without thy singular grace and assistance: grant vnto vs (gracious Lord) thy holy and sanctifying Spirit to worke in vs this good worke with a pure and cleane mind, with an humble and lowly heart, with grace to weigh and consider the need and greatnes of that we doe desire, and with an assured faith & trust that thou wilt grant vs our requests because thou art good and gracious euen to young Rauens calling vpon thee: much more then to vs, for whome thou hast made all thinges, yea and hast not spared thine owne deare Sonne, because thou hast commanded vs to call vpon thee, because thy throne whereunto wee come

come is a throne of grace & mercy, because thou hast giuen vs a mediator Christ to bring vs vnto thee, being the way by whom wee come, beeing the doore by whome we enter, and being our head on whom we hang or hope, & ỹ our poore petitions shall not be in vaine through and for his names sake.

Wee beseech thee therefore of thy rich mercy, whereinthou art plentifull to all them that call vpon thee, to forgiue vs our sins, namely our vnthankfulnesse, vnbeliefe, selfe-loue, neglect of thy word, security, hypocrisie, contempt of thy long suffering, omission of prayer, doubting of thy power, presence, mercy, and good will towards vs, vnsensiblenes of thy grace, impaciency, &c. and to this thy benefite of correcting vs, adde these thy gracious gifts, repentance, faith, the Spirit of prayer, the contempt of this world, and hearty desiring of euerlasting life: indue vs with thy holy Spirit according to thy couenant and mercy, aswell to

assure vs of pardon, and that thou dooſt accept vs into thy fauour, as thy deare Children in Chriſt, and for his ſake: as to write thy law in our hearts, and ſo to worke in vs, that wee may now beginne and go forwards in beleeuing, liuing, feareing, obayeing, praying, hoping and ſeruing thee, as thou dooſt require moſt Fatherly and moſt iuſtly of vs, accepting vs as perfect through Chriſt and by imputation.

And moreouer when it ſhall bee thy good pleaſure and moſt to thy glory, deliuer vs wee beſeech thee out of the handes of thy aduerſaries by ſuch meanes, be it death, or life, as may make to our comfort moſt in Chriſt. In the meane ſeaſon and forever, ſaue vs, & gouerne vs with thy holy Spirit and his eternall conſolation.

And concerning thine aduerſaries which for thy ſake are become our aduerſaries, ſo many of them as are to bee conuerted, we beſeech thee to ſhew thy mercie vpon them and to conuert them,

them, but those that are not to bee conuerted, which thou onely dost know (most mighty GOD and terrible Lord) confound, and get thy name a glory ouer them: abate their pride, asswage their malice, bring to naught their deuelish deuises, and graunt that we and all thine afflicted children may be armed with thy defence, weaponed with thy wisedome, and guided with thy grace and holy spirit, to be preserued for euer from all giuing of offences to thy people, and from all perils, to glorifie thee which art the onely giuer of all victorie through the merits of thy onely Sonne Iesus Christ our Lord, Amen.

Another confession of Sinnes.

AND Dauid seeing thine Angell with his sword readie drawne (most righteous Lord) to plague Ierusalem, cried out vnto thee, it is I (Lord)

that haue sinned, and I that haue done wickedly, thine hand Lord bee on mee, and not on thy poore Sheepe, where-through thou wast mooued to mercie, and baddest thine Angell put vp his sword, thou haddest taken punishment enough: euen so wee (gracious Lord) seeing thy fearfull sword of vengeance readie drawne, and presently striking against this common weale, and thy Church in the same, wee (I say) are occasioned euery man now, to cast off our eyes from beholding and narrowly spying out other mens faults, and to set our owne onely in sight, that with the same Dauid thy seruant, and with Ionas in the Ship we may crie, It is wee (O Lord) which haue sinned and procured this thy grieuous wrath.

And this we now gathered together in Christs name, doe acknowledge, confessing our selues guiltie of horrible ingratitude for our good King, for thy Gospell and pure Religion, and for the peace of thy Church and quietnes

quietnes of the Common weale, besides our negligences and many other grieuous sinnes, where through wee haue deserued not onely these but much more grieuous plagues, if that euen presently thou diddest not (as thou wert woont) remember thy mercie.

Hereupon (that thou in thine anger remembrest thy mercy before we seeke and sue for it) wee take boldnesse as thou commandest vs to doe in our trouble, to come and call vpon thee to bee mercifull vnto vs, & of thy goodnesse now we humbly in Christs name pray thee to hold thy hand and cease thy wrath, or at the least to mittigate it, that this Realme may bee quietly gouerned, and the same effsoones be a harborow for thy Church & true Religion, which doe thou restore & encrease amongst vs, & according to thy great power & mercy, and we shall praise thy name for euer, through Jesus Christ our onely Mediatour and Sauiour. Amen.

A Prayer for the remission of Sinnes.

O My Lord GOD and deere Father, what shall I say, that feele all things to bee in manner with me as in ỹ wicked? blind is my mind, crooked is my will, and peruerse concupiscence is in mee as a spring or stinckting puddle.

Oh how faint is faith in me? how little is loue to thee or thy people? how great is selfe-loue? how hard is my heart? &c. By reason whereof, I am moued to doubt of thy goodnesse towards me, whether thou art my father or no, and whether I be thy child or no. Indeed worthily might I doubt if that the hauing of these were the causes, & not the fruits rather of thy Children. The cause why thou art my Father is thy mercy, goodnes, grace and truth in Christ Iesus, the which cannot but remaine for euer. In respect whereof thou hast borne me this good will, to accept mee into

into the number of thy children, that I might bee holy, faithfull, obedient, innocent, &c. And therefore thou wouldest not only make me a creature after thine image, enduing mee with right limmes, shape, forme, memorie, wisedome, &c. Where thou mightest haue made mee a beast, a maimed creature, lame, blind, frantick, &c. but also thou wouldest that I should bee borne of Christen parents, brought into thy Church by baptisme, & called diuers times by the ministry of the word into thy kingdome, besides thy innumerable other benefits alwaies hitherto powred vpon mee. All which thou hast done of this thy good will that thou of thine owne mercie bearest to mee in Christ and for Christ before the world was made. The which thing, as thou requirest straightly that I shold beleiue without doubting: so in all my needs, that I should come vnto thee as to a Father, and make my mone without mistrust of being heard in thy good time,

as

as most shall make to my comfort. Loe therefore to thee deare Father I come through thy sonne our Lord, mediatour and aduocate Iesus Christ, who sitteth on thy right hand making intercession for mee, and pray thee of thy great goodnesse and mercy in Christ, to be mercifull vnto me, ẏ I may feele indeed thy sweet mercy as thy childe. The time (Oh deare Father) I appoint not, but I pray thee that I may with hope still expect and looke for thy helpe. I hope that as for a little while thou hast left mee, thou wilt come and visite mee, & that in thy great mercy whereof I haue need by reason of my great miserie. Thou art woont for a little season in thine anger to hide thy face from them whom thou louest, but surely (Oh redeemer in eternall mercies) thou wilt shew thy compassions, for when thou leauest vs (O Lord) thou dost not leaue vs very long. neither dost thou leaue vs to our losse, but to our lucre and aduantage, euen that thy holie Spirit with

with bigger portion of thy power and vertue may lighten & cheare vs, that the want of feeling to our sorrow may be recompenced plentifully with the liuely sence of hauing thee to our eternal ioy, and therefore thou swarest that in thine euerlasting mercie thou wilt haue compassion vpon vs. Of which thing (to the end wee might bee most assured) thine oath is to bee marked, for thou sayest: As I haue sworne that I will not bring any more the waters to drowne the world: so haue I sworne that I wil neuer more be angry with thee nor reprooue thee. The Mountaines shall remooue and the hills shall fall downe, but my louing kindnesse shall not mooue, & the bond of my peace shall not faile thee, thus sayst thou oh Lord our mercifull redeemer. Deare Father therefore I pray thee remember (euen for thy owne truth & mercies sake) this promise and euerlasting couenant which in thy good time I pray thee to write in my heart, that I may know

thee

thee to be the onely true god and Jesus Christ whome thou hast sent: that I may loue thee with all my heart for euer, that I may loue thy people for thy sake, that I may bee holy in thy sight through Christ, that I may alwaies not onely striue against sin, but also ouercome the same daily more and more, as thy children doe, aboue all things desiring the sanctification of thy name, the comming of thy kingdome, and the doing of thy will here on earth as it is in heauē &c. through Jesus Christ our redeemer, Mediatour and aduocate, Amen.

Another Praier for remission of Sinnes.

O Gracious God which seekest al means possible how to bring thy Children to ẏ feeling & sure sence of thy mercy, & therfore whē prosperity wil not serue, then sendest thou aduersitie, graciously correcting them here

here whome thou wilt shall with thee elsewhere liue for euer: Mee∣pore misers giue humble praises and thanks vnto thee (deare fa∣ther) that thou hast vouchsaked vs worthy of thy correction at this present, hereby to worke that which wee in prosperity and li∣bertie did neglect. For the which neglecting and many other our grieuous sinnes, whereof wee now accuse our selues before thee (most mercyful Lord) thou might∣est most iustly haue giuen vs o∣uer & destroyed vs both in soules and bodies.

But such is thy goodnesse to∣ward vs in Christ, that thou see∣mest to forget all our offences, & as though we were farre other∣wise then wee bee indeed: thou wilt that wee should suffer this crosse now laid vpon vs for thy truth and Gospels sake, and so to be thy witnesses, with the Pro∣phets, Apostles, Martyrs and Confessors, yea with thy dearly beloued Sonne Iesus Christ, to whō thou now dost here begin to fashion vs like, that in his glorie

wee

we may be like him also.

Oh good God, what are wee on whome thou shouldest shew this great mercy? Oh louing Lord forgiue vs our vnthankfulnesse and sinnes. Oh faithfull Father giue vs thy holie Spirit now to crie in our hearts Abba deare father, to assure vs of our eternall election in Christ, to reueale more and more thy truth vnto vs, to confirme, strengthen and stablish vs so in the same, that we may liue and die in it as vessels of thy mercy, to thy glorie and to the commoditie of thy Church. Indue vs with the spirit of thy wisedome, that with good conscience we may alwaies so answeare the enemies in thy cause, as may turne to their conuersiõ or confusiõ & our vnspeakable cõsolation in Jesus Christ, for whose sake wee beseech thee henceforth to keep vs, to giue vs patience & to wil none otherwise for deliuerance or mittigation of our misery, then may stand alwaies with thy good pleasure & mercifull will towards vs.

Grant

Grant this deare Father not onely to vs in this place, but also to all other elsewhere afflicted for thy names sake, through the death & merits of Iesus Christ our Lord, Amen.

A Prayer for the deliuerance from sinne, and to be restored to Gods grace and fauor againe.

O Almighty and euerlasting Lord GOD, which hast made heauen, earth, &c. Oh incomprehensible vnity, Oh alwaies to bee worshipped most blessed Trinity: I humbly beseech thee and pray thee by the assumption and crucified humanitie of our Lord Iesus Christ, that thou wouldest encline and bow down the great depth of thy deitie, to the bottomelesse pit of my vilitie: driue from mee all kind of vice, wickednes and sin, and make in me a new and clean heart, & renew in me a right spirit for thy holy names sake.

O Lord Jesu, I beseech thy goodnesse for the exceeding great loue which drew thee out of thy Fathers bosome into the wombe of the holie Virgin, and for the assumption of mans nature, wherein it pleased thee to saue me, and to deliuer me from eternal death: I beseech thee (I say) that thou wouldest draw me out of my selfe into thee my Lord God, and graunt this thy loue may recouer againe to mee thy grace, to encrease and make perfect in mee that which is wanting, to raise vp in mee ỹ which is fallen, to restore to mee that which I haue lost, and to quicken in mee that which is dead & should liue, that so I may become conformable vnto thee in all my life and conuersation, thou dwelling in mee and I in thee, my heart being coupled with thy grace, and setled in thy faith for euer. Oh thou my God, lose and set at liberty my Spirit from all inferiour things, gouerne my soule, and so worke that both in soule and body I may bee holie and

and liue to thy glory world without end, Amen.

A Prayer for the obtaining of Faith.

O Mercifull God and deare Father of our Lord and Sauiour Iesus Christ, in whome as thou art wel pleased, so hast thou commaunded vs to heare him, for asmuch as he often biddeth vs to aske of thee, & thereto promiseth that thou wilt heare vs & grant vs that which in his name we shal aske of thee: loe gracious Father, I am bold to beg of thy mercy through thy Sonne Iesus Christ, one sparkle of true faith and certain perswasion of thy goodnesse and loue towards mee in Christ, wherethrough I being assured of the pardon of all my sins by the merites of Christ thy Sonne, may bs thankefull to thee, loue thee, and serue thee in holinesse and righteousnes, all the daies of my life. Amen.

A Prayer for repentance.

MOst gracious God & mercifull Father of our Sauiour Iesus Christ, because I haue sinned & done wickedly, and through thy goodnesse haue receiued a desire of repentance, wherto this long suffering doth drawe my hard heart: I beseech thee for thy great mercies sake in Christ to worke the same repentance in mee, and by thy spirit, power and grace, to humble, mortifie and feare my conscience for my sinnes to saluatiõ, that in thy good time thou mayst comfort and quicken mee through Iesus Christ thy dearely beloued Sonne. So be it.

A Dialogue or communication between Sathan and our Conscience.

Sa. THou hast sinned against God, therefore thou must die.

Con.

Con. Why then dyed Christ?

Sa. For sinners, but how knowest thou he dyed for thee?

Con. Because I am a sinner, & hee is both able and willing to forgiue me.

Sa. I grant that hee is able to forgiue thee: but how knowest thou he will?

Con. He would not surely haue dyed if he would not forgiue.

Sa. But how knowest thou ẏ he will forgiue thee?

Con. Because I would faine be forgiuen.

sa. So would Iudas aswell as thou, and preuailed not.

Con. The Scriptures went vpõ Iudas fact which must needs be fulfilled, they neuer went vpõ mine.

Againe, Iudas bare a figure of the people of the Iewes, which tribe only fell from Christ when all other eleuen tribes of ẏ world did sticke fast vnto him: I am a poore sinner of the Gentiles, of whome it is written I will bee exalted in the Gentiles.

sa. If thy thou bee a sinner of the

the Gentiles, yet thou must consider thy sinne is great.

Con. I grant, but Christs passion is greater.

Sa. Oh but thou hast sinned very often.

Con. Tell mee not Sathan what I haue done, but what I will doe.

Sa. Why what wilt thou doe?

Con. By Gods grace my full purpose is hereafter to take better heed, and to amend my former life.

Sa. Is that enough thinkest thou?

Con. What lacketh?

Sa. The fauour of God, which hath cleane forsaken thee.

Con. So God fauoured and loued the world, that hee gaue his owne deare Sonne, that whosoeuer seeth him as the Israelites did the brasen Serpent, they shall not perish but haue life euerlasting.

A short and pithie defence of the doctrine of the holie election and predestination of God, gathered out of the first Chapter of Saint *Paules* Epistle to the *Ephesians*. By *Iohn Bradford*.

THere is neither vertue nor vice to be considered according to any outward action, nor according to the will & wisedome of man: but according to the will of God.

Whatsoeuer is conformable thereto, the same is vertue, and the action that springeth thereof is laudable and good, howsoeuer it appeare otherwise to the eyes and reason of man: as was the lifting vp of Abrahams hand to haue slaine his Sonne. Whatsoeuer is not conformable to the will of God, that same is vice, and the action springing thereof is to be disallowed and taken for euill, and that so much the more and greater euill, by how much it is not consonant and agreeing to Gods will, although it seeme

farre otherwise to mans wisedome, as was Peters wish of making three Tabernacles, and the request of some which would haue had fire to haue come down from heauen, vpon a zeale to God, &c. Now the will of God is not so knowen as in his word. Therefore according to it must vice and vertue, good and euill, bee iudged, and not according to the iudgement, wisedome, reason and collection of any man, or of all the whole world, if all the Angels in heauen should take their part.

But this word of God which is written in the Canonicall bookes of the Bible, doth plainly set forth vnto vs that God hath of his owne mercy and good will, and to the praise of his grace and glory in Christ, elected some and not all, whome he hath predestinate vnto euerlasting life in the same Christ, and in his time calleth them, iustifieth them, and glorifieth them, so that they shall neuer perish and erre to damnation finally.

There-

Therefore to affirme, teach, and preach this doctrine, hath in it no hurt, no vice, no evill, much lesse then hath it any enormities (as some doe affirme) to the eyes and Spirit of them which are lead and will bee guided by the word of God.

That God the eternall father of mercies, before the beginning of the world hath of his owne mercie and good will, (and to the praise of his grace and glorie) elected in Christ, some and not all of the posterity of Adam, whome hee hath predestinate vnto eternall life, and calleth them in his time, iustifieth them, and glorifieth them, so that they shall neuer perish or erre to damnation finally: that this proposition is true, and according to Gods plaine and manifest word, by the helpe of his holy spirit (which in the name of Iesus Christ, I humbly beseech his mercie plenteously to giue, to me at this present & for euer, to the sanctificatiō of his holy name) by the helpe (I say) of his holy spirit, I trust

so euidently to declare, that no man of God shall bee able by the word of God euer to impugne it, much lesse to confute it.

In the first Chapter of the Epistle to the Ephesians, *the Apostle sayeth thus: beginning at the third verse.*

BLessed bee God the Father of our Lord Iesus Christ, which hath blessed vs with all manner of blessings in heauenly things by Christ, according as hee hath elected or chosen vs in him before the foundation of the world was laid, that we should be holy and without blame before him through loue, and hath predestinate vs (or ordained vs) through Iesus Christ, to be heires vnto himselfe according to the good pleasure of his will, to the praise of the glorie of his grace, wherewith hee hath made vs accepted in the beloued: by whome wee haue receaued redemption through his

his blood and the forgiuenes of our sinnes according to the riches of his grace, which grace he hath shed on vs aboundantly in all wisdome and vnderstanding, and hath opened vnto vs the mysterie of his will according to his good pleasure, which hee purposed in himselfe to haue it declared when the time was full come, that hee might gather together all things by or in christ, aswell the things that be in heauen as the things that be in earth euen in or by him: by or in whome we are made heires being thereto predestinate according to the purpose of him which worketh all things, according to the decree or counsell of his owne will, that wee which hoped before you in Christ should be vnto the praise of his glorie, in whome ye also hoped after that ye heard the word of truth, the Gospell of your saluation wherein you also beleeuing, were sealed with the holy spirit of promise, which is the earnest of our inheritance vntill the redemp-

tion or full fruition of the purchased possessiō vnto the praise of his glory.

These bee the words of Paul which I haue faithfully translated according to the very text in the Greeke, as by the iudgement of all that bee learned I desire herein to bee tried: out of the which wordes of Paul wee may well perceiue euerything affirmed in my proposition, as I will giue occasion plainely to them that will see it. First that the cause of Gods election is of his good will, the Apostle sheweth in saying that it is through his loue, whereby we are holy & without blame, also according to the good pleasure of his will, according to his good plesure purposed in himselfe, according to his purpose which worketh all things after the counsell of his owne will.

Secondly that election was before the beginning of the world, the Apostle plainly sheweth, in saying that we were chosen before the foundation of the world was laid, and afterwards in calling it the misterie of his will

will purposed with himselfe, in time to be declared.

Thirdly, that election is in Christ, the Apostle doth so flatly and plainly set it forth, that I need not here to repeat it. Wee (saith he) are chosen in him, wee are heires by him, we are accepted by him, wee are gathered together in him, &c.

Fourthly, that election is of some of Adams posteritie, and not of all; wee may plainely see it if we consider that hee maketh the true demonstration of it, believing, hoping, and having the earnest of the Spirit. In whom yee hoped (saith hee) after ye heard the word, &c. In whome ye beleeued were sealed by, &c. Againe in attributing to the elect forgiuenesse of sinnes, holinesse, blamelesse liuing, being in Christ, &c. That we should bee holy (saith he) &c. We haue receaued forgiuenesse of sinnes, &c. Who seeth not that these are not common to all men? All men haue not faith saith Paul elsewhere, none beleeued (saith Luke)

but such as were ordained to eternall life. None believe but such as be borne of God. None believes truely but such as have good hearts, and keep good seed, to bring forth fruits by patience.

So that it is plaine (faith being a demonstration of Gods election to them that be of yeares of discretion) that all men are not elect because all men believe not: For hee that beleeveth in the Lord shall bee as mount Sion, that is, he shall never be removed. For if hee bee removed, that is, finally perish, surely hee never truely beleeved. But what goe I about to light a Candle in the cleare Sunne light, when our Saviour plainly saith that all bee not chosen but few: many bee called (saith hee) but few bee chosen. And in the second Chapter to the Ephesians, the Apostle plainly saith that the great riches of Gods mercie through his exceeding great love, hath saved them before their parents and many other Gentiles, which were excluded frō Christ, and

and strangers from the promise, hopelesse, Godlesse, &c. Where through wee may bee occasioned to cry, oh the depth of the iudgements of God which is iust in all his doings, and holy in all his workes, extending his mercy after his good pleasure and will aboue all his workes.

Fiftly, that God hath predestinate these, thus elected vnto euerlasting life in Christ, the Apostle doth also in the words before written, declare in saying, and hath predestinate vs through Iesus Christ to bee heires vnto himselfe. Againe, by him (saith he) Ye are made heires and predestinate to the praise of his glorie. So saith the Apostle elsewhere, whome he hath predestinate to be like fashioned vnto the shape of his Sonne. And Christ therefore saith, reioyce in this, ỹ your names are writtē in heuen.

Sixtly, that the end of election is to the praise of Gods glorie and grace, the Apostle sheweth here, in saying, we are predestinate to be holy & without blame

before God, &c. in saying, wee are predestinate to the glorie of his grace, and in saying also, vnto the praise of his glory: so that nothing can be more manifest.

Seauenthly, that predestination is not without vocation in Gods time and iustification, the Apostle here doth teach, in bringing vs to the consideration of hearing the word of truth, beleeuing and receauing the holy spirit, remission of sinnes, &c. In whom (saith he) ye haue hoped, after that ye heard the word of truth, &c. Againe, by whome ye haue redemption, that is, remission of sins through the shedding of his blood, &c.

Also hee hath in his full time declared the mistery of his will, &c. Vnto ẏ Rom. ẏ Apostle sheweth it most manifestly, in saying whom he hath predestinate, thē he calleth; whom he calleth, them he iustifieth. Whereby we may see that predestinatiō or election is not vniuersall of all, for all be not iustified.

Eightly, and last of all, that election

election is so certaine, ỹ the elect and predestinate to eternall life, shall neuer finally perish or erre to damnation, the Apostle doth here also very plainely shew in saying: That they are predestinate to the praise of Gods grace: he saith not to the praise of his iustice, to the praise of his wisedome, to the praise of his power, (although he might most truely say so) but he saith to the praise of his grace, which were not grace, if there were any respect at all of workes on our behalf, for thē were grace not grace.

If there should bee any condemnation of the elect & predestinate to eternall life, it must needs be, because of their sinnes: but where were the praise of Gods grace then which is the end of Gods election? shall wee not by this meanes make Gods election without an end, and so without a head, and so no election at all, as some would haue, further then they elect themselues? Let such feare they shall not find the benefite of Gods election,

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If there ſhould bee any condemnation of the elect & predeſtinate to eternall life, it muſt needs be, becauſe of their ſinnes: but where were the praiſe of Gods grace then which is the end of Gods election? ſhall wee not by this meanes make Gods election without an end, and ſo without a head, and ſo no election at all, as ſome would haue, further then they elect themſelues? Let ſuch feare they ſhall not find the benefite of Gods election,

election, because they seeke it as the Israelites did, and not as the elect, which not onely find it but also doe obtaine it. The other are blinded, as it is written: God hath giuen them the spirit of vnquietnesse, eyes that they should not see, and eares that they should not heare, euen to this day, &c.

Againe hee sheweth the certaintye of Saluation to them that bee elected, in saying that they bee accepted in the beloued: once accepted and beloued in Christ and euer beloued, for whome hee loueth, hee loueth to the end.

And Gods gifres are such that he cannot repent him of them. And therefore saith Christ I know whome I haue chosen: attributing to election, the cause of finall perseuerance. By which thing Iudas was seene not to bee elected to eternall life, although he was elected to the office of an Apostle, as Saul was elected to the office of a King. Which kind of election is to bee discerned in

reading

reading the Scriptures, from this kind of election, the which I speake of now, that is, from election to eternall life in Christ. Thirdly he sheweth the certainty of saluation of the elect, by calling them heires. For if wee bee heires of God, then are wee fellow heires with Christ to bee afflicted & glorified with Christ, and therefore saith he, according to the decree of his owne will. Lo he calleth it a decree or counsell which shall stand, as Esay saith: The counsell of the Lord shall stand. Fourthly he sheweth this certaintye, by saying that they are elect and predestinate to the praise of Gods glory, which we should more care for, then for the saluation of all the world. This glory of the Lord is set forth as well in them that perish and are reprobates, as in the elect, and therefore S. Iohn bringing in the place of Esay, speaking of the reprobate sayth, that Esay spake that when he saw the glory of the Lord.

This glory of the Lord to bee set

set forth by vs is a great mercy and benefite of God. I am assured that if the very Deuils and reprobates did not repine hereat but were thankefull that they might be ministers in any point, to set forth Gods glory: I am assured (I say) that they should find no hell nor torments.

Their hell and torments commeth of the loue they haue to themselues, and of the malice, enuie and hatred they haue against God and his glory.

Let them trembie and feare that may not away with the glory of the Lord in election and reprobation.

Let not their eyes be euill because God is good, and doth good to whome it pleaseth him, wrong hee doth to no man, nor can doe, for then hee were not righteous, and so no God. Hee cannot condemne the iust, for then were he vntrue, because his word is contrary. He cannot condemne the penitent and beleeuer, for that were against his promise: let vs therefore labour, studie, crye and

pray

pray for repentance & faith, and then cannot we be damned, because we are ẏ blessed of the Father before all worlds, therefore we beleeue, and therefore we repent, And for asmuch as it pertaineth to vs which bee within, to see, and to speake of those things, which are giuen vnto vs of God in Christ: let vs labour hereabouts, and leaue them that be without to the Lord, which will iudge them in his time. The Apostle prayeth for the Ephesians, for none other wisedome and reuelation from God, then whereby they might know God, and haue their minds illumined, to see what they should hope for by their vocation, and how rich the glory of his inheritance is vpon his Saints. Further then this I thinke is vnseemly for vs to search, vntill we haue sought out, how rich Gods goodnesse is, and will bee to vs his children. The which we can neuer doe, but the more wee goe thereabouts, and the more wee taste his goodnesse, the more we

shall

shall loue him & loath all things that displease him. This (I say) let vs doe, and not bee too busie bodies in searching the maiestie and glory of God, or in nourishing in any wise the doubting of our Saluation, whereto we are readie enough, and the Diuell goeth about nothing else so much as that, for by it wee are dull to do good to other, we are so carefull for our selues. By it we are more dul to do good to our selues, because we stand in doubt whether it profiteth vs or no. By it we dishonour God, either making him as though he were not true, nor else as though our saluation came not onely and altogether from him, but hanged partly on our selues. By it the Diuell will bring men at length to dispaire and hatred of God. Doubt once of thy saluation and continue therein, and surely hee then will aske no more.

It was the first thing wherewith he tempted Christ. If thou be the Sonne of God, &c. It is the first and principallest Dart he casteth

casteth at Gods elect.

But as he prevailed not against Christ, no more shall he dor against any of his members, for they haue the shield of Faith which quencheth his fiery dartes: they praise God night and day, how then should they perish? the Angells of the Lord pitch their tents round about them, how then should Sathan prevaile? they are borne in the hands of the Angells least they should hurt their feete at any stone. God hath giuen commandement to his Angells ouer them. The Angells are Ministers vnto them. Their names are written in the booke of life, and therefore Christ bad them reioyce as Paul doth ℣ Philipians, for nothing shall separate them from the loue wherewith God loueth them in Christ Jesu, who saith, that it is impossible for them to erre finally to damnation, for he is their light to illumine their darkenesse. They are giuen to them to keepe, and hee is faithfull ouer all Gods chil-

dren.

dren. He saith that he will keepe them so that they shall neuer perish: after they beleeue they are entred already into euerlasting life: Christ hath set them there already, he hath committed them into his Fathers hãds by prayer, which we know is sure, and therefore neither death, nor hell, nor Deuils, nor all power, nor sinnes, nor mischiefs, shall euer pull our heads out of his hands, whose members we are, and therefore receiuing of his spirit as we doe, wee cannot but bring forth the fruits therof, though now and then the flesh faile vs. But the Lord euen our Lord bee praised, which is more strong in vs then he which is in the world: he alwaies putteth vnder his hand that we lye not still, nor shall doe as the reprobate, whose piety is as the morning dew: soone come and soone gone, and therefore they cannot continue to the end. Cannot, no, they wil not if they could, because they hate God and his glory, and therefore all them that

seeke

ſeeke it or ſet it forth: whereas the elect loue all men, and ſeeke to doe all men good in God, ſuſpending their iudgements of others, that they may ſtand or fall to the Lord, and not to them. Hitherto out of this one place of Paul to the Epheſians.

If the matter of Election and Predeſtination bee ſo fully ſet forth to Gods glory, and to the comfort of his Church: how may wee ſuppoſe is this matter ſet forth in the whole body and Bookes of the Canonicall ſcripture, whereto I had rather ſend thee (good Reader) with this candle-light which I haue now giuen thee, then in a matter ſo manifeſt to make more a do then needeth.

Another treatiſe of Election and Free-will, By *Iohn Bradford.*

THat there is, and alwaies hath beene with God euen before the world was made, an election in Chriſt of all thoſe that

that shall be saued, many places in the scriptures doe teach, as to the Ephe. 1. Ro. 8, 9, 11. 1. Thes. 5. Ma. 20, 22, 24. Mar. 1. Tit. 1. Act. 13. Phil. 2. Lu. 10. 18. Apocal. 3. 13. 17. 21. 22. Iohn 6. 8. 1. Co. 13. 17.

And almost euery where in the new Testament. In no case therefore it may be denied of any that is godly although he cannot attaine to Gods wisedome, Iustice, and mercie in it, for that were to see Gods foreparts. We must graunt it therefore because the word of God doth not onelie teach it, but also it standeth with the very nature of God, that to him not only men, but all things also that haue beene or shall bee for euer in all creatures, are not onely certaine, but so certaine, that they cannot but bee accordingly, and serue his prouidence: for else God were not God, if any thing hath beene, were or could bee without his knowledge, yea certains knowledge: which knowledge in God may not be separated of any man from his

his wisedome, and so not from his will, except we would make two Gods: as did the Manichee, one the Author of all good, and another the Author of all euill: both which (say they) were eternall and without beginning. Which their opinion is deuillish and against the word of God most manifestly, which affirmeth in many places that there is no moe Gods but one, or any other that haue power to do good or euill absolutely, or of themselues.

But least some men which are too curious should here-out gather, that thē all things come by fatall necessity, as the Stoikes thought, or by compulsion or coaction as other thinke, & therfore say they, all Gods precepts requiring that which wee cannot doe are in vaine: I think it good to speake something hereof.

First the Stoikes opinion is to bee condemned as concerning fatall necessity, for that it tyeth and bindeth GOD to the second causes, and maketh him which is a most free agent, bound

bound and tyed, so that hee cannot worke, but as the second moueth him. For they did imagine a perpetual connexion and knitting together of causes by a perpetuall order which is contained in nature, where as wee should certainely know that it is God which is the ruler and arbiter of all things, which of his wil dome hath forseene and determined all things that he will doe, and now of his power doth in his time put the same in execution, according as hee hath decreed with himselfe.

Herein to tarry any longer I need not, for that I thinke there be none now which be of this opinion, to attribute thinges to Fortune, a word vnseemely for Christians.

Secondly, that all things are done by coaction or compulsion is false, and out of Gods prouidence and predestination cannot be gathered or maintained, for there must bee a difference put betweene necessity & constraint. All things that haue been done

be

be or shall bee in consideration of Gods prouidence, as it is with God are of necessity, but yet not of compulsion or constraint. As for example, you shal see that necessity is one thing, and constraint is another thing. God is good of necessity, but who now will say then that he is so by coaction or inforced thereto? The deuill is naught of necessity, but not by coaction. Good men doe well of necessity, but not of compulsion. Wicked men do euill of necessity, but not of constraint. A thing that is done willingly, is not to be said to be done by constraint. God is good willingly, but not by compulsion. The deuill is naught willingly, but not of inforcing.

Good men do good willingly, but not constrainedly. Wicked men do transgresse willingly, but not compelled. So that it is plaine, though all things be done of necessity, yet are they not of compulsion and inforcement. By reason whereof, a man that will bee diligent in looking hereon, may

may see matter enough to purge God from being the Authour of any sin, although he be the author of all things, and of all actions, which are to be construed according to the will of the doers, and so may wee see the action to bee both good and euill in respect of Gods will and Sathans will. For inasmuch as a thing is done according to Gods will, the same is good, for his will is good. And in asmuch as a thing is done according to Sathans will, it is euill because his will is euill.

But now to the third thing, that is, whether Gods precepts requiring that which is not in our powers bee frustrate or no, although all things are done of necessitie and by Gods prouidence. To the vnderstanding hereof, two things are to be considered: First, that wee must thinke of God, not as hee is in himselfe, but as by his word hee teacheth vs: Secondly, the state of man before his fall, is to bee compared with the state of man presently, as hee is now brought

brought into this world. For the first, although it be most true that to God all thinges are so certaine as before is spoken, yet in that God hath opened to vs by his word so much of his will as we should with diligẽce serch and obserue, we may not thinke otherwise, but that whatsoeuer is done against that word the same is sinne and euill in him whosoeuer he be that doth there against, although the same transgression God doth and can vse to serue his prouidence accordingly: of which prouidence, wee may not otherwise iudge then his word giueth vs leaue, that is, we must doe nothing to serue it, but as his word teacheth.

If Adam had been ruled hereby, then he had not eaten the apple, for in that he obeyed not the word of God, which hee knew, easily we may perceiue that hee did not eate the Apple to obay Gods prouidẽce which he knew not.

So that euident it is, Adams fall to be sinne and euill, and hee

himselfe with the Serpent to be the author thereof, God not allowing or approuing the euill, which is to bee construed according to the wil of the doer, which will in Adam was nought, although the action God turned to serue his prouidence, thereby setting forth his wonderful wisdome, power, and goodnesse, whereat wee ought rather with reuerence to wonder, then by wandring further then beseemeth vs to cal into question why God did so? which (why) no man is able to vnderstand, and therefore we should bid our busie braine sit downe, and not to couet againe to bee like GOD, as Adam did, and therefore he fell so foule as he did.

For the second mans state, I meane before his fall, and his state now, thus let vs thinke, namely that God made man after his image, that is, endued man with a soule immortall, wise, righteous, and holy, for the image of God is not concerning the bodie which man hath common

common with the beasts of the earth, but it is from aboue and of Gods breathing. So that Adam transgressing gods precept, did not according as hee should and might haue done, but according as he should not haue done, and might haue auoided if that he had not receiued the perswasion and counsel of the Serpent, which God permitted him to doe, thereby to declare that perfect iustice, wisedome and holinesse, is not, nor cannot be in any creature, which is not God also, and therefore Christ being GOD was made man, that in man there might be this perfection & iustice which is in Christ our Lord, and in Adam we could neuer haue had.

Which wisedome of God wee shall ioyfully one day behold, if wee will now restraine our busie braine and curiosity from searching further then we should do. But to returne againe, Adam (I say) being made after Gods image, which he receaued for vs all, to haue derined the same

vnto vs all by naturall propagation, by transgressing the commandements lost and mangled so the same image of god in himselfe, and in vs all, that for immortality came death, for wisedome came foolishnes, for righteousnes came vnrighteousnes, for holinesse came corruption, concerning Gods iudgement and in Gods sight, although there remained in him, concerning mans iudgement and the sight of the world, life, wisedome, righteousnes and holines: the which all wee by propagation doe from our mothers wombe receiue, so that wee may well see our state now to bee farre from that state we had before Adams fall, and therefore Gods lawe requireth nothing of vs but that which was in our nature before the fal, which we see impossible for vs to pay accordingly, and yet GOD not vniust, in that hee asketh of vs nothing thereby, but the selfe same thing which he gaue vs in our creation. The Law then and the precepts of God were giuen after

after the fall of man, not that man should thereby get life, and the thing which was lost by sin (for the blessed seed was promised for the recouering hereof, and to him that pertained) but that man by it may know sinne, and what he had lost, thereby to desire more deepely the promised seed by whom as we be receiued so our euils bee not imputed, and that we being renued by his holy Spirit and new seed, should as new borne babes desire, and by will beginne to doe the lawe of God, which after our deliuerãce forth of this corrupt bodie and man of sinne by death, wee shall without all let, fully accomplish, and at the length receiue the body, to be spirituall (as Paul saith) and holie, readie to obay and serue the Spirit, as an helper rather then an hinderer. Oh happie day when wilt thou appeare?

By this which I haue already spoken, I thinke the diligent Reader may see how that there is election of Gods children, and

how ỹ gods prouidẽce stretcheth it selfe to all things, so that all things in respect thereof come of necessitie, but yet nothing therby to be don by constraint & inforce-ment, where-through God is seene to bee the authour of all thinges and yet of no euill or sin. The state of man before his fall and after, with the cause of gods law and precepts giuen to man, I haue briefly touched. Now it resteth that I should speak som-thing of Free-will what it is, and how farre wee may graunt that man hath free-will. That this may bee vnderstood: as I would haue the end wherefore God gaue his law to be consider-ed, namely not for man to get thereby eternall life, which ap-pertained to the promised seed, but to shew man what sinne is, and what by sinne hee lost, that hẽe might by his vnabilitie bee driuen to desire of very necessity, the promised Messias, and so by him to receiue the Spirit, where through being regenerate, hee might learne to loue the lawe, to take

take it as a directory and rule to liue by, and to hedge in his olde man from controlling: this geare (I say) as I would haue it considered, if wee will vnderstand mans free-wil, so would I haue this marked, namely, the difference betwixt the life which wee lost and had in our first creation, and now haue by birth before regeneration. In our first creation we had a life, not onely with the creatures, but also with God: which life vtterly Adam lost, as he declareth by the running away, to hide himselfe from God. And this he lost for vs also as well as for himselfe, in respect whereof the Scripture calleth vs dead: Concerning this life therefore that is with God, we haue no wil at all, much lesse any free-will. For how can a dead man haue any will? The will therefore we haue is onelie for this life, and with men: that is, it is not good and free, but in respect of men: and in this life in respect of God and life with him, all our will is as wee are, euen

dead, yea, and the will we haue for this present life, if a man will consider the God of this world, and how wee are his slaues by birth, and that continually till we be regenerate, and how ready our affections are to serue his purpose, I thinke none will say otherwise, but that mans will vnregenerate is none otherwise free, then pleaseth his Maister, who must needes serue our God spite of his head; and therfore all to bee done by Gods prouidence, (as I said before) without imputation of euill, to our good and most holy Father. Yea, but (saith one) what free will hath man that is regenerate? This will I briefly shew when that I haue spoken of iustification, the which proceedeth from regeneration, from whome we may discerne it, but not diuide it, no more then heat from the fire.

Iustification in Scripture is taken for the forgiuenesse of our sinnes, and consisteth in the forgiuenes of our sinnes.

This is onely Gods worke, e

we

wee nothing else but Patients, and not agents. After this worke in respect of vs and of our sence, commeth regeneration which altogether is Gods worke also. For as to our first birth we bring nothing: bring (quoth I) yes we bring to let it, many things, but to further it nothing at all, so do we bring nothing that can helpe to our iustification, as S. Augustine full well saith: he that made thee, without thee, shall hee not iustifie thee without thee? which the Papists haue peruerted, reading it affirmitiuely without interrogatiõ, as thogh we brought something to our iustifying, whereas it (I meane iustification) is a much more excellent worke then the worke of our creation, and therefore too arrogant are they which will not giue all to God in it, as they doe in their creation.

Good men fly from that pride, & are content to giue no lesse to God, (iustifying & regenerating them) then they do to their Parents for their first generation.

Afore we be iustified, and regenerated of God, wee are altogether dead to GOD and to all goodnesse in his sight, and therefore we are altogether patients, till God haue wrought this his onely worke, iustification and regeneration. Which worke in respect of vs and our imperfection and falls, in that it is not so full and perfect but it may bee more and more: therefore by the spirit of sanctification, which wee receiue in regeneration as the seed of God, wee are quickned to labour with the Lord, and to bee more iustified, that is, by faith and the fruites of faith, to our selues and others to declare the same, and so to increase from vertue to vertue, from glorie to glory, hauing alwaies needs to haue our feete washed, although we be cleane notwithstanding.

Now to the question: a man regenerate which wee ought to beleeue of our selues, I meane that wee are so by our baptisme, the sacrament thereof requiring no lesse faith: a man (I say regenerate)

regenerate) that is borne of god, hath the ſpirit of God. And as a man borne of fleſh and bloud hath the ſpirit thereof, whereby as hee can ſtirre vp himſelfe to doe more and more the deeds of the fleſh: ſo the other can by the ſpirit of God in him, ſtirre vp in himſelfe the guifts and graces of God, to glorifie God accordingly.

Howbeit, here let vs marke, that as the olde man is a perpetuall enemie to the new borne man: ſo accordingly to his ſtrength, the workes of the new man are letted and made vneffectuall. Therefore God hath taught vs to pray, and promiſed his helpe which hee commonly giueth by the Croſſe, whereby the olde man is weakened and the new receiueth ſtrength more and more, deſiring a diſſolution and an vtter deſtruction of the olde man by death, that it might goe to God from whence it came, and to his home euen heauen, where in the laſt day it ſhall receaue the olde Adam, now ſo

ſchooled,

schooled, that it will neuer more be but a most faithfull friend to serue and praise the Lord for euermore.

Thus haue you now what free-will the regenerate Children of GOD haue, for whose sakes the Gospell and sweet free promises are giuen, and to the regenerate new man they properly doe pertaine, as doth the law with all comminations, and the conditionall promises (I meane promises hanging vpon condition on our worthines) pertaine properly to the old and vnregenerate man, so that when he kicketh, he must by them be brideled and kept downe: when the inward man would bee comforted, hee must haue not the Lawe nor her comminations and conditionall promises, but the Gospell and her most sweet free promises.

So shall we walke neither on the right nor on the left hand, but keepe the right way to heauenward, euen Christ our Lord and Captaine as his Souldiers,

seruants

Seruants, and liuely members, neither diſpairing nor carnallie liuing, but fearing and reioycing as is appertaining, which God graunt for his mercies ſake. Amen.

And thus my dearely beloued, I haue ſent to you briefly my mind heerein according to your deſire. Becauſe I had litle time, and many other lets, I ſhall heartily pray you to take this in good part, and with the more indifferency and attention to reade it, for my deſire was to write fullie and ſpeedily, therefore it perchance hath the more obſcuritie, and deſireth a friendly Reader, conſtruing all to the beſt, & brotherly admoniſhing where cauſe may appeare.

A briefe ſumme of Election and predeſtination.

GOds foreſight is not the cauſe of ſinne or excuſable neceſſitie, to him that ſinneth. The damned therefore haue

haue not nor ſhall haue any excuſe becauſe god foreſeeing their condemnation throgh their own ſinne, did not draw them as hee doth his elect vnto Chriſt: but as the elect haue cauſe to thanke God for euer for his great mercies in Chriſt, ſo the other haue cauſe to lament their owne wilfulneſſe, ſinne and contemning of Chriſt, which is the cauſe of their reprobation, and wherein we ſhould looke vpon reprobation, as the onely goodnes of God in Chriſt is the cauſe of our election and ſaluation, wherein wee ſhould looke vpon Gods election. He that will looke vpon God or any thing in GOD, ſimply and barely as it is in God, the ſame ſhal be ſtarke blind. Who can ſee Gods goodneſſe as it is in God? Who can ſee his iuſtice as it is in him? If therefore thou wilt looke vpon his goodneſſe, not onlie looke vpon his workes, but alſo vpon his word: euen ſo, if thou wilt looke vpon his iuſtice doe the like. Then ſhalt thou ſee that election is not to bee looked

on

on but in Christ, nor reprobation but in sinne: when the second cause is sufficent, should not wee thinke that they are too curious that will runne to search the first cause, further then GOD doth giue them leaue by his word? The which first cause, because they cannot comprehend, therefore do they deny it. God be mercifull vnto vs for his names sake, and giue vs to loue and liue in his truth, to seeke peace and pursue it, because God of his goodnesse, for the comfort of his children, and certainety of their saluation, doth open vnto them something, the first cause of their saluation, that is, his goodnesse before the beginning of ẏ world, to bee looked vpon in Christ: a man may not therfore be so bold as to wade so in condemnation, further then GOD reuealeth it. And for as much as hee hath not reuealed it but in sinne, therfore let vs not looke vpon it otherwise. Seeke to be deliuered from sinne, and feare not reprobation: but if thou wilt not, thou

thou shalt find no excuse in the last day. Say not but thou art warned.

TO the former Meditations and Prayers, for your further comfort and Godly exercises, you may ioyne those most Godlie & comfortable Meditations which are annexed to his Booke, lately Imprinted against the feare of death.

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GODLY MEDITATIONS,

Made by the faithfull Seruant of God, *Iohn Bradford* Preacher, who was burnt in Smithfield for the true testimonie of Iesus Christ.

LONDON
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Psalme 79.

O Lord let the vengeance of thy Seruants blood that is shed, be openly shewed vpon the vngodly in our sight! O let the sorowfull sighing of the Prisoners come before thee, and according to the greatnesse of thy power, preserue thou those that are appointed to die.

A Godly

A Godly Meditation of IOHN BRADFORD.

ALmighty and euerlasting Lord God, the deere Father of our Sauiour Iesus Christ, which hast made heauen and earth, the Sea, and all that therein is, which art the onely ruler, gouerner, conseruer and keeper of all things, together with thy dearely beloued Sonne Christ Iesus our Lord, and with thy holy Ghost the cõforter. O holy, righteous and wise: O strong, terrible, mightie and fearefull Lord God iudge of all men, and gouernor of all the whole

whole world. Oh exorable, patient, and most gracious Father, whose eyes are vpon the waies of all men, and are so cleane they cannot abide impiety: thou searchest the hearts and tryest the very thoughts and reines of all men, thou hatest sin and abhorrest iniquity for sinnes sake, thou hast grieuously punished mankind, thy most deare creature as thou hast declared by the penalty of death, laid vpon all the Children of Adam, by the casting out of Adam and his ofspring forth of Paradise: by the cursing of the earth, by the drowning of the world, by the burning vp of Sodom and Gomor, by hardning the heart of Pharao, so that no miracle could conuert him: by the drowning of him, and his people with him in the red Sea, by the ouerthrowing of the Israelites in the wildernes, so that of sixe hundreth thousand onelie but two did enter into the Land of promise: by reiecting King Saul, by the great punishment vpon thy Seruant David, notwithstanding

withstanding his hearty repentance: by grieuously afflicting Salomon in himselfe and in his posterity. By the Captiuity of the ten Tribes, & by the thraldome of the Iewes, wherin vntill this present day, they continue a notable Spectacle of thy wrath to the world against and for sinne, but of all spectacles of thy anger against sin, the greatest & most notable is the death and bloody passion of thy dearlie beloued Sonne Iesus Christ: Great is thine anger against sin, when in Heauen and Earth nothing cold be found which might appease thy wrath, saue the bloud-shedding of thine onelie and most dearely beloued sonne in whome was and is all thy delight. Great is the sore of sinne that needed such a salue, mighty was the maladie that needed such a medicine. If in Christ (in whome was no sinne) thy wrath was so fierce for our sin, that hee was constrained to crie, my God, my God, why hast thou forsaken mee? how great and impor-

impoztable then is thine anger againſt vs which are nothing but ſinfull? They that are thy childzen thzough the contemplation of thine anger againſt ſinne (ſet fozth moſt euidently in the death of Chziſt) doe tremble and are afraid, lamenting themſelues vpon him (and heartily crying foz mercy) whereas the wicked are altogether careleſſe and contemptuous, nothing lamenting their iniquities oz crying to thee heartily foz mercy and pardon, amongſt whome wee are rather to bee placed, then amongſt thy childzen, foz that wee are ſo ſhameles foz our ſinne, and careleſſe foz thy wzath, which wee may well ſay to be moſt grieuous againſt vs, and euidently ſet fozth in the taking away of our good King and the true Religion, in the exile of thy Seruants, pziſonment of thy people, miſery of thy Childzen, and death of thy Saints. Alſo by that placing ouer vs in authozity thine enemies, by the ſucceſſe thou gaueſt them in all they tooke in hand,

by

by the returning againe into our country of Antichrist the Pope: all these as they doe preach vnto all the world (but especially vnto vs) thy grieuous wrath, so do they set before our eyes our iniquities and sinnes, which haue deserued the same: for thou art iust and holie in all thy workes, thy iudgements are righteous altogether: it is we, it is wee that haue sinned and procured these plagues, we haue been vnthankefull wretches and most carnall Gospellers, therefore to vs pertaineth shame, & nothing else is due but confusion.

For we haue done verie wickedly, we haue heaped sinne vpon sinne, so that the measure hath ouerflowed and ascended vp to heauen, and brought these plagues, which are but an earnest for greater to ensue, and yet alas we are altogether careleſſe in manner.

What shall wee doe? What shall we say? who can giue vs penitent hearts? who can open our lips, that our mouths might

make acceptable confession vnto thee? alas of our selus we cannot thinke any good, much lesse wish it, and least of all doe it. As for Angels or any other creatures, they haue nothing but that which they haue receiued, and they are made to minister vnto vs, so that where it passeth the power of the maister, the minister must needs want.

Alas then, what shall we do? thou art holie and wee vnholy: thou art good and wee nothing but euill: thou art pure, and we altogether impure: thou art light, and we most darke darkenesse: how then can there be any conuenience or agreement betwixt vs? O what now may we doe? Dispaire? no, for thou art God, and therefore good, thou art mercifull, and therefore thou forgiuest sinnes, with thee is mercy and propitiation, and therfore thou art worshipped. When Adam had sinned thou gauest him mercy before hee desired it, and wilt thou denie vs mercy which now desire ȳ same? Adam excused his

his fault and accused thee, but we accuse our selues, and excuse thee, and shall we be sent emptie away? Noah found fauour when thy fury abounded, and shall wee seeking grace bee frustrate? Abraham was pulled out of Idolatry whē the world was drowned therein, and art thou his God onely? Israell in captiuitry in Egypt was graciously visited and deliuered, and deare God, that same good Lord, shall wee alwaies be forgotten?

How often in the wildernesse diddest thou deferre and spare thy plagues at the request of Moses when the people themselues made no petition to thee, and seeing we not onely now make our petitions vnto thee, throw thy goodnesse, but also haue a mediator for vs now far aboue Moses, euen Iesus Christ, should wee (I say) deare Lord depart ashamed?

So soone as Dauid said, I haue sinned, thou didst forthwith answer to him that he shold not die, thou hadst taken away his sins.

And gracious God, euen the ſelfe ſame GOD, ſhall not we which now with Dauid gladly confeſſe that wee haue ſinned, ſhall wee (I ſay) not heare by thy good Spirit, that our ſinnes be pardoned? O grant that with Manaſſes we may find fauour and mercy, remember ſ thou haſt not ſpared thine own onely deare ſon Ieſus Chriſt, but giuen him for vs all, to die for our ſinnes, to riſe for our righteouſneſſe, to aſcend for our poſſeſſion taking in heauen, and to appeare before thee for vs for euer, a high prieſt after the order of Melchiſedech, that through him wee might haue free acceſſe to come to thy throane now rather of grace then of iuſtice.

Remember that thou by him haſt bidden aske, and promiſed that we ſhould receiue: ſaying, aske and ye ſhall haue, ſeeke and ye ſhall find, knocke and it ſhall be opened vnto you. O thou deere God and moſt meeke and merciſull Father, we heartily beſeech thee to bee mercifull vnto vs for this

this thy Christs sake, for his deaths sake, for thy promise, truth and mercies sake, haue mercie vpon vs, pardon and forgiue vs all our sinnes, iniquities, and trespasses whatsoeuer wee haue committed against thee, in thought, word or deed, euer, or at any time hitherto by any means, (deare father) haue mercy vpon vs: though we be poore yet our Christ is rich: though wee bee sinners, yet hee is righteous: though wee bee fooles, yet hee is wise: though we be impure, yet he is pure and holy: For his sake therefore, bee mercifull vnto vs. Call to mind how thou hast promised that thou wilt powre out thy cleane waters, and wash vs from our filth, and clense vs from our euils: forget not that thou hast promised to take from vs our stonie hearts, and dost promise to giue vs soft hearts, new hearts, & to put into our minds right Spirits: remember thy couenant, namely how thou wilt be our God and wee shall bee thy people: forget not the parts of it,

that is, to put out of thy memorie for euer all vnrighteousnes, and to write in our minds and hearts thy law and testimonies. Remember ỹ thou dost straightly charge vs to haue none other God but thee: saying that thou art the Lord our God. O then declare the same to vs all wee heartily now beseech thee, forgiue vs our sinnes, forget our iniquities, clense vs from our filthinesse, wash vs from our wickednesse, poure out thy holy Spirit vpon vs, take from vs our hard hearts, our stonie hearts, our impenitent hearts, our distrusting and doubtful hearts, our carnall, our secure, our idle, our beastly hearts, our impure, malicious, arrogant, enuious, wrathfull, impatient, couetous, hipocriticall and epicuriall hearts, and in place therof, giue vs new harts, soft hearts, faithfull hearts, mercifull hearts, louing, obedient, chaste, pure, holie, righteous, true, simple, lowly and patient hearts: to feare thee, to loue thee, trust in thee for euer: write

thy

thy law in our hearts, graue it in our minds, we hartily beseech thee giue vs the spirit of prayer, make vs diligent and happy in the workes of our vocations, take into thy custodie and gouernance for euer our soules and bodies, our liues, and all that euer we haue, tempt vs neuer further then thou wilt make vs able to beare, and whatsoeuer thou knowest we haue need of in soule or bodie (deare God and gracious Father) vouchsafe to giue vs that same in thy good time, and alwaies as thy Children guide vs, so that our life may please thee, and our deaths praise thee, through Iesus Christ our Lord, for whose sake we heartily pray thee to graunt these things thus asked, and all other things necessarie for soule and bodie, not onely to vs, but to all others also, for whome thou wouldest that we should pray, especially for thy children that be in thraldome vnder their enemies, in exile, in prison, miserie, heauines, pouertie, in sickenesse.

Bee mercifull to all the whole Realme of England, graunt vs all true repentance and mittigation of our miserie. And if it bee thy good will, that thy holy word and Religion may continue amongst vs: pardon our enemies, persecutors and slanderers, and if it bee thy pleasure turne their hearts: Be mercifull vnto our Parents, Brethren, and Sisters, friends, kinsfolkes, and families, neighbours, and such as by any meanes thou hast coupled and linked vs to by loue or otherwise, and to vs poore sinners heere gathered together in thy holy name, graunt vs thy blessing and holy spirit to sanctifie vs, and dwell in vs as thy deere Children, to keepe vs this day and for euer from all euill, to thy eternall glory and our euerlasting comfort, and the profite of thy children, which mercifully maintaine, cherish and comfort, strengthning them that stand, so that they neuer fall, lifting vp them that bee fallen, and keepe vs from falling from thy truth, through

thꝛough the merits of thy dearly beloued ſonne Ieſus Chꝛiſt our onely Sautour, which liueth and raigneth with thee and the holie Ghoſt, to whome bee all prꝛaiſe and honour both now and foꝛ euer, Amen.

When you awake out of your Sleepe, pray thus.

O Thy moſt dere Father of our Sautour Ieſus Chꝛiſt (whome none doth know but of thy gift) grant that to the manifold great benefites of thy goodnes giuen to me, this, which of all other is moſt, may bee added: that like as thou haſt awaked my bodie from ſleepe, thou wouldeſt thꝛoughly awake, yea, deliuer my ſoule from the ſleepe of ſinne and darkeneſſe of this woꝛld, and that which now is awaked out of ſleepe, thou wouldeſt after death reſtoꝛe to life, foꝛ that is but ſleepe to the bodie, which is death to vs: deare God,

I most hartily beseech and humbly pray thy goodnesse to make my body such a companion, or rather a minister of godlinesse to my soule in this life, that in the life to come it may therwith take part of ẏ same euerlasting happines, by Jesus Christ our Lord. Awake thou that sleepest and rise from the dead and Christ shall shew light vnto thee. Ephe. 5.

Occasions to meditate.

HEre call to mind the great mirth and blessednes of the euerlasting resurrection. Also remember to muse vpon that most cleare light and bright morning, and new cleareneſſe of our bodies after the long darkeneſſe it hath beene in, all then shall be full of ioy.

So soone as you behold the day-light pray.

O Lord thou greatest & most true light, whence this light

light of the day and Sunne doth spring : O light which doest lighten euery man that commeth into this world : Oh light which knowest no night nor euening, but art alwaies a midday most cleare and faire, without whome all is most darke darkenesse, by whom all be most splendant : O thou wisedome of the eternall father of mercies, lighten my mind that I may onelie see those things that please thee, and may bee blinded to all other things.

Graunt that I may walke in thy waies and that nothing else may be light & pleasant vnto me: lighten mine eies (O Lord) that I sleepe not in death, least mine enemie say I haue preuailed against him.

Occasions to meditate.

MVse a little how much the light and eye of the mind and soule is better then the bodie. Also that we care more for the soule to see well, then for the body.

Thinke

Thinke that beasts haue bodilie eyes, and therewith see, but men haue eyes of the mind, and therewith should see.

When you arise pray.

OUr first Father tumbled downe himselfe from a most excellent high and honourable estate into the mire of miserie, and deepe Sea of shame & mischiefe, but oh Christ, thou putting forth thine hand diddest raise him vp: euen so we (except wee bee lift vp of thee) shall lie still for euer. O good Christ our most gracious redeemer, graunt that as thou doost mercifully raise now this my body and burthen, euen so I beseech thee raise vp my mind and heart to the light of the true knowledge of the loue of thee, that my conuersation may bee in heauen where thou art. If thou be risen with Christ thinke vpon those things that be aboue.

Occasi-

Occasions to meditate.

THinke something how foule and filthy that Adams fall was by reason of sinne, and so of euery one of vs from the height of Gods grace: againe thinke vpon the great benefite of Christ, by whose helpe wee doe daily arise from our fallings.

When you apparell your selfe, pray.

O Christ, cloath mee with thine owne selfe, that I may bee so farre from making prouision for my flesh to fulfill the lusts of it, that I may cleane put off all my carnall desires, and crucifie the Kingdome of the flesh in me. Be thou vnto me a reed for to warme me from catching of ꝑ cold of this world: if thou bee away from me (deare Lord) all things will be vnto me forthwith cold, weake, dead, &c.

Graunt therefore that as I compasse

compasse this body with this coate, so thou wouldest cloath me wholly, but especially my soule with thine owne selfe. Put vpon you (as the elect of God) bowels of mercie, meeknesse, loue, peace, &c.

Occasions to meditate.

CAll to mind a little how we are incorporate into christ, againe how hee doth cloath vs, nourish vs vnder his wings, protection and prouidence: preserue vs, &c.

When you are made readie to begin the day withall, pray.

O God and mercifull father, thou knowest and hast taught vs to know something that the weakenes of man is much, and without thy grace and vertue, hee can neither doe nor thinke any good thing.

Haue mercie vppon mee I humbly

humbly beseech thee which am thy most vnworthy and most weake Child. Oh bee gracious and tender towards me: Lighten mee that I may with pleasure looke vpon good things onely, exhort mee that I may couet them carefully: lead me that I may follow and at the length attaine them, I distrusting my selfe wholy, soule and bodie, put my life into thy hands. Thy louing spirit lead me forth into the land of righteousnes.

Cogitations meet to begin the day withall.

I Thinke first that a man consisteth of a soule, and of a bodie, and that the soule is from heauen, heauenly, firme, and immortall, but the body is of the earth earthly, fraile and mortall. Againe, thinke that though by reason of sinne, wherin you are conceiued and borne, the parts of the soule that vnderstandeth and desireth, bee so corrupt,

corrupt, that without speciall grace to both parties you can neither know nor loue any good thing in Gods sight, much lesse doe good then, yet this notwithstanding thinke that you are regenerate by Christs resurrection whereof your baptisme requireth faith, and therefore haue both those parts something reformed, both to know and loue, and therefore to doe some good in the sight of God, through Christ, for whose sake our poore doings are accepted for good, the euill and infirmitie cleauing thereto, not being imputed through faith. Thinke that by faith which is Gods seede (for they which beleeue are borne of God, and made Gods Children) giuen to those that bee ordained to eternall life: thinke (I say) by faith that thou receaueſt more and more the spirit of sanctification through the vse of Gods word and Sacraments and earnest prayer, to illumine and lighten our mindes, vnderstanding, iudgement, and reason, and to bowe, fourme, frame,

frame, and inflame your affections with loue and power to that good is, and therefore vse you the meanes aforesaid accordingly.

Thinke that by this spirit you are through faith coupled to Christ as a liuely member, and so to God, and as it were made one with him: and out of this faith yee are made one also with all that be of GOD, and so you haue fellowship with God, and all good men that euer were, are, or shall bee, in all the good that God and all his Saints haue or shall haue. Thinke as by faith and loue through the spirit, you are entred into this communion (the blessednes whereof no tongue can expresse) so after this life you shall first in soule, and in the last day in body also, enioye for euer the same society most perfectly, which now is but begunne in you.

Thinke then of your negligence, that doe so little care for this your happie estate. Thinke vpon your ingratitude to God for

for making you, redeeming you, calling you, and so louingly adopting you. Thinke vpon your foolishnesse in fantasing so much earthly and bodily pleasure.

Thinke vpon your deafnesse and blindnes, which heareth not God, nor seeth him, hee calling you so diligently, by his workes, words, and sacraments. Thinke vpon your frowardnesse which will not bee led of God and his spirit: thinke vpon your forgetfulnesse, and in consideration of your high estate, how your bodie is the temple of the holy Ghost, your members are the members of Christ, the whole world and all things are your owne 1. Corinth. 6.

Therefore say vnto your soule, O soule arise, follow God, contemne this world, purpose well and pursue it.

Long for thy Lords comming, be ready and watch that he come not vpon thee vnwares: and for somuch as you must liue to gods pleasure, see the vocation and state of your life wherto GOD hath

hath called you, and pray God for grace, knowledge, and abilitie to take the most profitable things in hand well to beginne, better to goe on, and best of all to end the same to Gods glorie and profite of your brethren: and thinke that time lost, wherin you speake or do not, or (at the least) thinke not something to gods glory, and your Brethrens commoditie.

When you go out of the dores, pray.

NOw must I walke among the snares of death stretched out of Sathan and of his mischieuous ministers in the world, carying with me a friend to them both, and a foe to my selfe, euen in this bodie of sinne and sinfull flesh.

O graund Captaine Christ, lead me and guide me I beseech thee, defend me from the plagues and subtilties wherof I am daylie endangered: graunt that I may take all things that happen as

as I should doe, onely vpon thee set thou mine eyes, that I may so go on forwards in thy way, as by nothing I bee hindered, but rather furthered, and may refer all things to thee accordinglie: shew mee thy waies (O Lord) and teach me thy pathes.

Consider how vainly the most part of men bee occupied, how they do troble and cumber themselues diuerslie, how they meddle with so many things, thereby alienating their minds from the knowledge and cogitations of that which they should most esteeme, and so become a let and offence to others. As in going abroad, you will see that your apparell be seemely in the sight of men, so see how seemely you appeare in the sight of God.

When you are going any iourney pray.

This our life is a Pilgrimage: from the Lord wee came, and to the Lord wee make

make our iourney, how bee it, through theeuish places and painefull, yea perilous waies, which our cruell enemies haue and doe prepare for vs now more then starke blind, by reason of sinne. O Christ, which art a most true loads-man and guide, and thereto most expert, faithfull and friendly: doe thou put out thine hand, opē mine eies, make thy high waies knowen vnto me, which way thou diddest first enter into out of this corruptible life, and hast fenced the same for vs to immortalitie: thou art the way, lead vs vnto the father by thy selfe, that all we may be one with him, as thou and hee together be one. Shew me thy way that I should walke in, for I lift vp my soule vnto thee.

Psalme. Cxliiij.

Or pray thus:

MErciful Father, thou art wont to send thy seruants and men of simple hearts, thine

thine Angels to bee their keepers, and as it were guides as elder brethren to watch vpon thy weake Children: so diddest thou to yong Tobias, to Iacob, to Abrahams seruant, to Iosua, &c. O good God though we bee much vnlike vnto them (so many are our sins) yet for thine own goodnesse sake, send thine holy Angels to pitch their Tents about vs, from sathan and his slaues, to hide and defend vs, to carry vs in their hands, that wee come not into further danger, thē thou throughout wilt deliuer vs for thine owne sake. His Angels are ministers for them that be heires of saluation. Sathan sleepeth not, but seeketh always to destroy vs Heb. 1. Thinke something how we bee strangers from our country, from our home, from our originall, I meane from God. Againe thinke vpon our madnes ẏ do linger & loyter so gladly in this our iourney and pilgrimage: Also how foolish wee are to fancie things which wee cannot carrie with vs, and to contemne con-

science

science which will alwaies be a companion to vs, to our ioy if it bee good, but to our shame and sorrow if it be euill and corrupt: finally how vnnaturall wee are that so little desire to bee at our home, to bee with our heauenly Father, Maister, fellowes and friends, &c.

When you are about to receaue your meat, pray.

THis is a wondefull misterie of thy worke (O maker and gouernor of the world) that thou doost sustaine the liues of men & beasts with these meats: surely this power is neither in ỹ bread nor food, but in thy wil & word, by which word all things doliue & haue their being. Again, how great a thing is it, that thou art able yerely to giue sustenance to so many creatures? this is spoken of by the Prophet in thy praise. All things looke vp to thee, and thou giuest them meat in due season, thou openest thy hand,

hand, and filleſt with thy bleſ=
ſing euery liuing thing : theſe
doubtleſſe are wonderfull woꝛkes
of thy Almightines : I therefoꝛe
heartily pꝛay thee (O moſt libe=
rall Loꝛd and faithfull Father)
that as thou by meat thꝛough thy
woꝛd doeſt miniſter life to theſe
our bodies, euen ſo by the ſame
woꝛd, with thy grace doe thou
quicken our ſoules, that both in
ſoule and bodie wee may pleaſe
thee till this our moꝛtall carcaſſe
ſhall put on immoꝛtality, and we
ſhall need no moꝛe any other food
but thee onely, which then wilt
be all in all : taſte and ſee how
good the Loꝛd is: bleſſe the Loꝛd
O my ſoule, which feedeth and
filleth thy mouth with good
things. Think a little how great
Gods power is that made vs.
Alſo thinke how great his wiſe=
dome is to pꝛeſerue vs.

But moſt of all, thinke how
many things are giuen to our
vſe, how wonderfull it is to giue
vs life : but eſpecially to pꝛopa=
gate to immoꝛtalitie the life of
the ſoule by his onely becke.

Laſt

Last of all thinke that God by his prouidence for thy bodie would haue thee to confirme thy faith of Gods prouidence for thy soule.

In the Meale time, pray.

O Most liberall distributer of thy gifts, which giuest vs all kind of good things to vse, thou being pure giuest pure things: graunt to mee thy grace, that I may not misuse these thy gracious gifts, giuen to our vse and profits.

Let vs not loue them because thou doest giue vs these things, but rather let vs loue thee, because thou giuest them, and for that they bee necessary for vs for a season, till we come vnto thee.

Grant vs to be conuersant amongst thy gifts, soberly, purely, temperately, holily, because thou art such a one: so shall not wee turne that to the poyson of our soules which thou hast giuen for the medicine of our bodies, but

vsing thy benefits thankefullie, we shal find them profitable both to soule and bodie: thinke that the meats and drinkes set before you are giuen to you to vse and not to abuse: thinke they are giuen to profit and not to hurt you: thinke that they are not giuen to you alone, but vnto others also by you in eating and drinking: thinke that you doe but feed the wormes, remember the poore prisoners, sicke, &c. as though you were in their case: thinke vpon the foode of your soule, Christs body broken & his blood shed: Desire the meate that lasteth for euer: Ioh. 6. worke for it, Christs meate was to doe his Fathers will, Ioh. 4.

After your meat, pray thus.

By corporall meats thou dost daily sustaine our corporall life (ready otherwise to perish) the which surely is a great worke, but yet thus much greater, more profitable and more holie,

holie, that thy grace (O Iesu Christ) doth keepe away from vs the death of the soule: for this life wee ought much to thanke thee, and because thou doest prolong it with thy good gifts, wee most heartily praise thee, howbeit, this is but the way to eternall life, which wee beseech thee for thy death sake that thou wilt giue vs, and so shall we not onelie giue thee (as we can) thanks in time for temporall things, but also eternall thankes for eternall things. O grant to vs these our desires for thy mercies sake, Amen. Thinke now that GOD hath giuen thee this his blessing of meate, &c. and thereto, time that thou mightest, as repent, so seeke his glory, and the commoditie of thy brethren, therfore go thereabout, but first pray for grace well to begin: & again consider how thou hast beene partaker of other mens labours, as of the Husband mans, the millers, the Brewers, the Cookes, &c.

See therefore that thou be not a droane Bee, but rather such a

one as may helpe the liue: if god hath thus fed thy body which liueth not, but for thy soules sake, how can it bee then but that hee will be much more readie to feed thy soule? therefore take a courage to thee, and goe to him for grace accordingly.

Cogitations for the mid-day.

AS the body is now enuironed on all sides with light, so see that the mind may be: as GOD giueth thee thus plentifully this corporall light, so pray him that hee will giue thee spirituall light: thinke that as the Sunne is now most cleare, so shall our bodies bee in the day of iudgement: as now the Sun is come to the highest, and therefore will beginne to draw downward, so is there nothing in the world so perfect and glorious (which when it is at the full) will not decrease and so weare away.

When

When you come home againe, pray.

There is nothing (O Lord) more like to thy holie natures, then a quiet mind: thou hast called vs out of the troblesome disquietnes of the world into that quiet rest and peace, which the world cannot giue, being such a peace as passeth all mens vnderstanding. Houses are ordained for vs that wee might get vs into them from the iniurie of weather, from the crueltie of beasts, from the disquietnesse of people, and from the toiles of the world: O gracious Father grant that through thy great mercie my body may enter into this house from outward occasion, but so that it may become buxome and obedient to the soule, & make no resistance there against, that in soule and body I may haue godly quietnes & peace to praise thee. Amen. Peace bee to this house, and to all that dwel in the same. Thinke what a returne and how merry a returne it will

bee to come to our eternall, moſt quiet and moſt happy home, then will all griefe bee gone away: whatſoeuer here is pleaſant and ioyfull, the ſame is nothing but a very ſhadow in comparison.

At the Sunne going downe, pray.

O how vnhappy are they O Lord on whom thy ſun goeth downe and giueth no light, I meane euen thy grace which is always clere as ẏ mid-day: darke night vnto them is ẏ mid-day which depart frõthee: in thee is neuer night but alway day light moſt cleare. This coꝛpoꝛall Sun hath his courſe, now vp, now downe, but thou deare Lord (if we do loue thee) art alwaies one. Oh that this blocke and vale of ſinne were taken away from men, that there might be always clere day in my mind: thinke that as wee are not ſoꝛrie when the Sun goeth downe, becauſe we know it wil riſe again: euen ſo let vs not ſoꝛow foꝛ death

where

where through the soule and bodie depart in sunder, for they shall eft-soones returne and come together againe: so long as the sun is vp, wilde beasts keepe their dens, Foxes their boroughes, Owles their holes, &c. but when the Sunne is downe then come they abroad. So wicked men and Hypocrites keepe their dens in the Gospel, but it being taken away, then swarme they out of their holes like Bees, as it hath beene seene.

When the Candles bee lighted, pray.

MOst thicke & darke clouds doe couer our minds, except thy light (O Lord) doe dispell them: thy Sonne (O most wise worker) is as it were a fire-brand to the world, thy wisedome (whereby the light commeth, both to soule and bodie) as a fire-brand, to the spirituall world.

After day when the night commeth thou hast giuen for the

remedy of darkeneſſe a Candle: After time (for the remedie of ignorance) thou haſt giuen thy Doctrine which thy deare Son hath brought vnto vs.

O thou which art the Author and Maiſter of all truth, make vs to ſee by both the lights, ſo that the dimnes of our minds be driuen cleane away, light vpon vs thy mirth in our hearts.

Thy word is a Lanterne to my feet & a light vnto my paths. Thinke that the knowledge and wiſedome that God hath giuen vnto vs by the Candles of this night, whereby wee ſee thoſe things in this night of our bodies which are expedient for vs, maketh vs to wiſh much more for this doctrine of God: and whē we get it, the more to eſteeme & diligentlier embrace it, that as all would bee horrour without candles, ſo is there nothing but meere confuſion where Gods word taketh no place.

When

When you make your selfe vnready, pray.

This our life and weake knit body (by reason of sinne) by a little and a little will bee dissolued, and so shall be restored to the earth whence it was taken: then will be an end of this vanitie which by our foolishnesse wee haue wrought to our selues. O most meeke father, so do thou vntie and vnloose mee (for thou hast knit mee together) that I may perceiue my selfe to be made vnready and dissolued, and so may remember both of whom I was made, and also whither I goe, least I be had vnprepared vnto thy tribunall and iudgement seat. Put off the old man with his lusts & concupiscence.

Be content with Ioseph to put off thy prison apparell, that thou maist put on new. Thinke that we doe willingly put off our garments, which in the morning we shall put on againe, and therfore after the night in the end of the world, wee shall receaue on our

bodies againe: let vs not vnwillingly put them off, when God by death shall call.

When you enter into your bed, pray.

THE day now ended, men giue themselues to rest in the night, and so this life finished, we shall rest in death. Nothing is more like this life then euery day, nothing more like death then sleepe, nothing more like to our graue then our bed. O Lord our keeper and defender, grant that I now laying me down to rest, being vnable to keepe my selfe, may be preserued from the crafts and assaults of the wicked enemie, and graunt (Father) that when I haue run the race of this life thou wouldest of thy mercy call mee vnto thee, that I may alwaies liue and watch with thee: now good God giue mee to take my rest in thee. Bring to passe that thy gracious goodnesse may be (euen in sleepe) before mine eies, that

sleeping

sleeping I bee not absent from thee, but may haue my dreames to draw mee vnto thee, so both soule and bodie may be kept pure and holie for euer. I will lay me down in peace and take my rest.

Thinke as this troublesome day is now past, and night come and so rest, bed and pleasant sleepe which maketh most excellent Princes, and most poore peasants alike: euen so, after the tumults, troubles, temptations, and tempests of this life, they that beleiue in Christ haue prepared for them a hauen & rest most pleasant and ioyfull. As you are not afraid to enter into your bed, and to dispose your selfe to sleepe: so bee not afraid to die, but rather prepare your selfe to it: thinke that now you are neerer your end by one dayes iourney then you were in the morning.

When you feele sleepe to be comming, pray.

O Lord Iesus Christ my watch-man and keeper, take me to thy care, grant that

that my body sleeping, my mind may watch in thee, and be made merry by some sight of that celestiall and heavenly life, wherein thou art the king and Prince, together with the Father and the holy Ghost. Thy Angels and holy soules, be most happie Citizens. O purifie my soule, keepe cleane my body, that in both I may please thee both in sleeping and waking for euer. Amen.

A most fruitfull prayer for the dispersed Church of Christ, very necessary to be vsed of the Godly in the daies of affliction: compiled by *R. P.*

O Most omnipotent, magnificent and glorious God, and Father of all consolation, wee here assembled doe not presume to present and prostrate our selues before thy mercie seat in respect of our owne worthines and righteousnes, which is altogether polluted and defiled, but in the merits, righteousnesse, and worthines of thine onely Sonne

Jesus

Iesus Christ, whome thou hast giuen vnto vs a most pure & precious garmẽt to couer our pollution and filthines withall, to the end we might appeare holy and iustified in thy sight throgh him. Wherfore in the obedience of thy commandement, and in the confidence of thy promises, conceiued in thy holy word, that thou shalt accept and grant our prayers presented vnto thee in fauor of thy onely Sonne our Sauior Iesus Christ, either for our selus or for the necessity of thy Saints and congregation: we here congregated together, doe with one mouth and mind most humble beseech thee, not onely to pardon and forgiue vs all our sins, negligences, ignorances, and iniquities, which wee from time to time incessantly doe commit against thy diuine maiestie, in word, deed, and thought, (such is the infirmity of our corrupted nature.) But also that it would please thee, O benigne Father, to bee fauourable and mercifull vnto thy poore afflicted Church

and

and congregation disperſed throughout the whole worlde, which in theſe dates of iniquitie are oppreſſed, iniured, diſperſed, perſecuted, and afflicted for the teſtimonie of thy worde, and for the obedience of thy lawes. And namely (O Lorde & Father) we humbly beſeech thee to extēd thy mercy and fauourable countenance vpon all that are impriſoned or condemned for the cauſe of thy Goſpell, whome thou haſt choſen forth and made worthy to glorifie thy name, that either it may pleaſe thee to giue them ſuch conſtancy as thou haſt giuen to thy Saints and Martyrs in time paſt, willingly to ſhed their blood for the teſtimonie of thy worde: or elſe mightily deliuer them from the tyrannie of their enemies, as thou deliueredſt the condemned Daniel from the Lyons, and the perſecuted Peter out of priſon, to the exaltation of thy glory, and the reioycing of thy Church.

Furthermore (moſt beneficiall Father) we humbly beſeech thee

to

to ſtretch forth thy mightie arme into the protection and defence of all thoſe that are exiled for the teſtimony of thy verity: and that becauſe they wold not bend their backes and incline their neckes vnder the yoke of Antichriſt, and be polluted with the execrable idolatries and blaſphemous ſuperſtions of the vngodly. That it would pleaſe thee not onely to feed them in ſtrange Countries, but alſo to prepare a reſting place for them as thou haſt done from time to time for thine elect in all ages, wheras they may vnite themſelues together in the ſincere miniſtration of thy holie word and Sacraments, to their ſingulare edification, and in due time reſtore them home againe into their land, to celebrate thy praiſes, promote thy Goſpell, and edifie thy deſolate congregation. Conſequently (O Lord) thou that haſt ſaid that thou wilt not breake the bruſed reed, nor quench the ſmoaking fier: bee mercifull wee beſeech thee vnto all thoſe that through feare and weake-

weakenes, haue denied thee by dissimulation and hypocrisie.

That it may please thee to strengthen their weakenes (thou art the strength of them that stand) and lift vp their feeble hands: that their little smoake may encrease into a great flame, & their bruised reed into a mighty oake, able to abide the blustring blasts and stormie tempests of aduersity, to the end that the vngodly do no longer triumph ouer their faith, which (as they thinke) they haue vtterly quenched and subdued. Stirre vp thy strength in them (O Lord) and behold them with that mercifull eye wherewith thou beheldest Peter, that they rising by repentance, may become the constant confessors of thy word, and the sanctified mẽbers of thy Church. To the end that when as by thy prouidence thou purposest to lay thy crosse vpon them, they do no more seeke vnlawfull meanes to auoide the same, but most willingly to be contented with patience, to take it vp and follow thee,

thee, in what sorte soeuer it shall please thee to lay the same vpon their shoulders, either by death, imprisonment, or exile. And that it will please thee not to tempt them aboue their powers, but giue them grace vtterly to despaire of their own strength, and wholy to depend vpon thy mercie.

On the other side (O Lord God) thou righteous iudge, let not the vngodly (the enemies of thy truth) continually triumph ouer vs. Let not thine heritage become a reproach and common laughing stocke vnto the impudent and wicked Papists, who by all possible meanes seeke the vtter destruction of thy little flocke, in shedding the blood of thy Saints for the testimonie of thy word, seeking by most diuelish and damnable practises, to subuert thy truth. Confound them (O GOD) and all their wicked counsels, and in the pit they haue digged for others, let them be taken, that it may be vniuersally knowen, that there is

no

weakenes, haue denied thee by dissimulation and hypocrisie.

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no

no counsel nor force that can preuaile against the Lord our God. Breake (O Lord) the hornes of those bloody Buls of Basan. Pull downe those high mountaines that eleuate themselues against thee.

And root vp the rotten race of the vngodly, to the end that they being consumed in the fire of thy indignation, thine exiled church may in their owne Land find place of habitation.

O Lord deliuer our Land, which thou hast giuen vs for a portion to possesse in this life, from the inuasion and subduing of strangers.

Truth it is wee cannot denie but that our sinnes haue iustly deserued great plagues to come vpon vs, euen that we should be giuen ouer into the hands and subiection of proud and beastlie nations, that neither know thee nor feare thee, and to serue them in a bodily captiuitie, that haue refused to serue thee in a spirituall libertie.

Yet (Lord) for almuch as wee

are

are assuredly perswaded by thy holie word that thine anger doth not last for euer towards those that earnestly repent, but insteed of vengeance dost shew mercie: We most penitently beseech thee to remoue this thy great indignation bent towards vs, & giue not ouer our Land, our Cities, townes, and Castles, our goods, possessiõs and riches, our wiues, Children, and our own liues into the subiection of strangers. But rather (O Lord) keepe them from vs and our Countrie, subuert their counsels, dissipate their deuises, and deliuer vs from their tyrannie as thou deliueredst Samaria from that cruell Benadab, Ierusalem from that blasphemous Senacherib, and Bethulia from that proud Holofernes. Keepe and preserue (O Lord) our Prince and rulers, our Magistrates and gouernours, as doe and will aduance thy glory: erect vp thy Gospell, suppresse Idolatrie, banish all Papistry, and execute iustice and equitie. Water throughly (O Lord) thy vine of

England,

England, with the moisture of thy holy word, least it vtterly perish and wither away. Builde vp againe the decayed walles of thy ruinated Ierusalem, thy congregation in this land, least the vngodly do attribute our confusion, not vnto our sinnes (as the truth is) but vnto our profession in religion.

Remember (O Lord) that we are a parcell of thy portion, thy flocke, the inheritors of thy kingdome, the sheepe of thy pasture, and the members of thy Sonne our sauiour Iesus Christ: deale with vs therefore according to the multitude of thy mercies, that all nations, kinreds, and tongues celebrate thy praises (in the enlarging of thy restored Church) to perfection againe, for it is thy worke, O Lord, and not mans, and from thee doe we with patience attend the same and not from the fleshly arme of man, and therefore to thee onely is due all dominion, power, and thanksgiuing, now in our days, and euermore. Amen.

2. Tim. 2.

Pray in euery place, lifting vp pure hands.

O thy mightie King and most high Almighty God, the Father of our Lord Iesus Christ, which mercifully doest gouerne all things which thou hast made, looke downe vpon the faithfull seede of Abraham, the Children of thy chosen Iacob, thy chosen people I do meane, consecrated vnto thee by the anointing of thy holy Spirit, and appointed to thy kingdome by thy eternall purpose, free mercy and grace, but yet as strangers wandring in this vile vale of misery, brought forth daily by worldly tyrants, like sheepe to the slaughter. O Father of all flesh, who by thy diuine prouidence changest times and seasons and most wonderfully disposest kingdomes, thou hast destroyed Pharao with all his horse and Chariots, puffed vp with pride against thy people, leading forth safely by the hands of thy mercy thy

thy beloued Israel, through the high waues of the raging waters. Thou (O God) the Lord of all hostes and armies, diddest first driue away from the gates of thy people, the blasphemous Senacherib, slaying of his armie foure score and fiue thousand, by thy Angell, in one night. And after by his Nonnes before his owne idols, diddest kill the same blasphemous Idolater, shewing openly to all heathen, thy prouident power towards thy despised little ones. Thou diddest transforme and chaunge proud Nabuchodonozar, the enemie of thy people, into a bruite beast, to eat grasse and haye, to the horrible terrour of all worldly Tyrants. And as thou art the Father of mercies, and God of all consolation, so of thy wonderfull mercie diddest thou preserue those thy three seruants in Babylon, which with bold courage gaue their bodies to the fire, because they would not worship any dead Idoll: and when they were cast into the burning fornace thou didst

giue

giue them chearfull hearts, to reioyce, and sing Psalmes, and sauedst vnhurt the very haires of their heads, turning the flame from them, to deuoure their enemies. Thou O Lord God, by the might of thy right arme, which gouerneth all, broughtest Daniel thy Prophet safe into light and life, forth of the darke denne of the deuouring Lyons, where by false accusations hee was shut vnder the earth to bee deuoured of those raging beasts, but thou turnedst their cruelties vpon his accusers, repaying the wicked vpon their owne pates. Yea Lord, which passeth all wonders, and is far aboue mans power to perceiue therein thy working, thou diddest cause the huge and great Dragon of the seas, that horrible Leuiathan & Behemoth, the maine whale-fish to swallow vp and deuoure thy Seruant Ionas, to keepe him three daies and three nights in the dungeon of his bellie, the darke hell-like graue to a liuing man. Thou diddest cause that great

great monster, to carry him to the place that thou hadst appointed, and there to cast him vp safe and able to doe thy message.

Now also O heauenly father, beholder of all things, to whome onely belongeth vengeance, thou seest and considerest how thy holie name by the wicked worldlings, and blasphemous Idolators is dishonoured, thy sacred word refused, forsaken, and despised, thy holie spirit prouoked, offended, thy chosen Temple polluted & defiled. Tarrie not too long therefore, but shew thy power speedily vpō thy chosē household, which is so grieuously vexed, and so cruelly handled by thy open enemies: auenge thine own glory and shorten these euill daies for thine elect sake. Let thy Kingdome come of all thy seruants desired, and though our liuings haue offended thy Maiestie, as we doe confesse vnfainedly, O Lord, that wee haue all sinned, our Kings, Princes, Priests, Prophets, and people. All wee together with our Parents, Fathers,

Fathers, and Mothers, haue most grieuously, infinitely, passing all measure and number with our hard flintish hearts, our dissolute and careleſſe life without all shame and repentance for sinne, offended, transgressed, trespassed, sinned and committed most horrible wickednes, so that wee haue worthily deserued the vttermost of thy Plagues and terrible vengeance. Yet for thine owne glory (O mercifull Lord) suffer not the enemy of thy Son Christ, the Romish Antichrist, thus wretchedly to delude and drawe from thee our poore brethren, for whome thy Son once died: that by his cruelty, after so cleare light, they should be made Captiues to dumme Idols and deuilish inuentions of Popish ceremonies thereunto pertaining: suffer him not to seduce the simple sort with this fond opinion, that his false Gods, blind, mumbling, fained religion, or his foolish superstition, doth giue him such conquest, such victories, such triumph and so high hand ouer

vs. Wee know most certainelie O Lord that it is not their arme and power, but our sinnes and offences, that hath deliuered vs to their furie, and hath caused thee to turne away from vs. But turne againe, O Lord, let vs fall into thy hands, otherwise seeing thy iustice must punish vs, let vs fall into thy hands, as Dauid did chuse, by death, famine, or pestilence, or what way thou likest, least these vaine Idolaters doe reioyce at the miserable destruction of those men whome they make proselites, and from thy doctrine Apostatates: but Oh Lord, thy holy will bee fulfilled, this is thy righteous iudgement, to punish vs with the tyrannical yoake of blindnesse, because wee haue cast away frō vs the sweet yoake of the wholesome word of thy Sonne our Sauiour. Yet consider the horrible blasphemies of thine and our enemies: they name a cake their god, their Christ, & altogether they know nothing of thy power: they say in their hearts there is no God

which

which either can or will deliuer vs: wherefore O heauenly Father, the gouernor of all things, the auenger of the causes of the poore, the fatherlesse, the widow, and the oppressed, looke downe from heauen, with the face of thy fatherly mercies, and forgiue vs all former offences, and for thy Sonne Iesus Christ sake haue mercy vpon vs, which by the force and cruelty of wicked and blasphemous Idolaters (without causes approoued) are haled and pulled from our owne houses, are slaundred, slaine and murdered as Rebels and Traitors, like persons pernicious, pestiferous, seditious, pestilent and full of mortall poyson, to all men contagious, where we do meddle no farther but against the hellish powers of darknesse, against the spirituall craftinesse in heauenly things, which would denie the will of our Christ vnto vs, wee doe contend no farther, but onely for our Christ crucified, and the only saluation by his blessed passion, acknowledging none other

God, none other Christ or Sauiour, but onely thee the euerlasting Lord and our most mercifull Father, and thy deare Son our Sauiour, who is in the same glorie with thee in the high heauens: therfore (O Lord) for thy glorious names sake, for Iesus Christs sake, by whom thou hast promised to grant all righteous requests, make the wicked Idolaters to wonder and stand amazed at thy Almighty power: vse thy wounted strength to the confusion of thine enemies, and to the helpe and deliuerance of thy persecuted people: all thy saints doe beseech thee therefore, the yong Infants (which haue some deale tasted of thy sweet word) by whose mouths thou hast promised to make perfect thy praises, whose Angels doe allwaies behold thy face, who beside the losse of vs their parents are in danger to bee compelled and driuen (without thy great mercies) to serue dumme and insensible idols, do cry and call to thee: their pittifull mothers, with lamentable

table teares, lie prostrate before the throane of thy grace.

Thou Father of the Fatherlesse, Iudge of the widdowes, and auenger of all the oppressed, let it appeare O Lord omnipotent, that thou dost here iudge, auenge and punish all wrongs offered to all thy littles ones that doe beleiue in thee: do this O Lord for thy names sake. Arise vp O Lord, and thy enemies shall bee scattered and confounded. So be it. O Lord most mercifull, at thy time appointed.

Another Godly prayer to be said at all times.

HOnor and praise be giuen to thee, O Lord God Almighty most deare Father of heauen, for all thy mercies and louing kindnes shewed vnto vs, in that it hath pleased thy gracious goodnesse, freely and of thine owne accord, to elect and chuse vs to saluation before the beginning of the world: and euen like continuall thankes bee giuen to

thee, for creating vs after thine owne image, for redeeming vs with the precious bloud of thy deare Sonne when wee were vtterly lost, for sanctifying vs with thy holy Spirit in the reuelation and knowledge of thy holy word, for helping & succouring vs in all our needs & necessities, for sauing vs from all dangers of body & soule, for cõforting vs so fatherly in all our tribulations & persecutions, for sparing vs so long, & giuing vs so large a time of repẽtance: these benefits O most mercifull Father, like as we knowledge to haue receaued them of thy onely goodnesse: euen so wee beseech thee for thy deare sonne Jesus Christs sake, to graunt vs alwaies thy holie spirit, whereby we may continually grow in thankefulnesse towards thee, to bee led into all truth, and comforted in all our aduersities. O Lord strengthen our faith, kindle it more in feruentnes and loue towards thee, and our neighbours for thy sake: suffer vs not, deare Father, to

receaue

receaue thy word any more in vaine, but grant vs alwaies the assistance of thy grace and holie spirit, that in heart, word, and deed wee may sanctifie and doe worship to thy holy name. Helpe to amplifie & increase thy kingdome, and whatsoeuer thou sendest, wee may bee heartily well content with thy good pleasure & will: let vs not lacke ye thing (O Father) without the which wee cannot serue thee, but blesse thou so all the workes of our hands that we may haue sufficient and not bee chargeable, but rather helpefull vnto others: be mercifull O Lord to our offences, and seeing our debt is great, which thou hast forgiuen vs in Iesus Christ, make vs to loue thee and our neighbours so much the more: Be thou our Father, our Captain and defender in all temptations: hold thou vs by thy mercifull hand, that we may bee deliuered from all inconueniences, & end our liues in the sanctifying and honour of thy holie name, through Iesus Christ our

Lord and only Sauiour. Amen.

Let thy mighty hand and out-stretched arme (O Lord) be still our defence, thy mercie and louing kindnesse in Iesus Christ thy dere Son our saluation, thy true & holy word our instruction, thy grace & holy Spirit our comfort and consolation, vnto the end, and in the end, Amen.

O Lord encrease our Faith.

Our conuersation is in heauen, from whence also we looke for the Sauiour, euen the Lord Iesus.

If ye be risen with Christ, seeke those things which are aboue, where Christ sitteth at the right hand of God. *Col.* 3. 1.

Set your affections on thinges which are aboue, and not on things which are on the earth. *Vers.* 2.

Brad-

Bradfords Beads that he prayed on being in prison for the testimonie of Iesus Christ, leauing them as necessarie to bee vsed of the faithfull.

Apocal. 14.

BLessed are the dead that die in the Lord, euen so saith the Spirit, that they rest from their labours, but their workes follow them.

The

The Table to find the *Prayers contained in this Booke.*

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When

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